WITH ILLUSTRATED SUPPLEMENT OF WINTER RECREATION.

The Christian Union

A FAMILY PAPER

Vol. 43. NEW YORK, THURSDAY, FEBRUARY 5, 1891. No. 6.

Railways and Pleasure Resorts of America.

The Publisher of The Christian Union has received the following new books and pamphlets during the past week, any one of which he will be glad to send on request to a reader desiring to visit any of the localities described:

DeLand and Lake Helen, Florida, Letters Written from.
Florida: Sanford and Beyond. 32 pages; illustrated.
Florida Land and Colonization Co. 12-page folder, with map.
Golden Montana: A Description of the State. 10-page folder, with map.
Gettysburg: In War and in Peace. How to Reach the Battlefield. 104 pages; illustrated.
Jacksonville, Fla., Rambles About, and Description of The Carleton. 7 pages.
Maryland: A Description of Blue Mountain House and Surroundings. 16 pages; illustrated.
Maryland: Jaunts: A Brief Account of Towns along the line of the Western Maryland Railroad. 71 pages; illustrated.
Maryland: Sites for Homes and Industries on the Western Maryland Railroad. 48 pages; illustrated.
Utah: Resources and Attractions of Salt Lake City, the World-famed Utah Metropolis.

WILLARD'S HOTEL
WASHINGTON, D. C.

The most famous and well-known Hotel in the City. Special rates by the month. The cuisine equaled by none. Homelike and convenient to all public buildings.
Send two stamps for Guide to
O. G. STAPLES, Proprietor.

Old Point Comfort, Va.

Hygeia Hotel,

Situated within a few rods of Fortress Monroe, where daily inspections, drills, guard mounting, and dress parade take place; the scenic attractions of Old Point Comfort are unrivaled. The hotel is supplied with all modern improvements, including Turkish, Russian, Electric, and Hot Sea baths, the latter justly celebrated for their efficacy in rheumatic troubles. Music afternoon and evening. Nervousness and insomnia speedily and, in most cases, permanently relieved. Average winter temperature, forty-eight degrees. Send for illustrated descriptive pamphlet.
F. N. PIKE, Manager.

A Winter Sanitarium.

THE GLEN SPRINGS.

A new Institution, under the medical management of experienced physicians.
Located on a bluff, overlooking thirty miles of Seneca Lake, surrounded by Pine Forests and near the famous Watkins Glen.
Equipped with the most approved therapeutic appliances, including *Turkish, Russian, Roman, Electric, Electro-thermal, Moliere Saline and Iron Baths.*
Also Massage, Swedish Movements, Calisthenics, and all forms of Electricity.
Pure water—also valuable mineral springs, including Saline, Iron, Iodine, and Sulphur waters. *No Malaria.* Pure air.
Climate dry, mild, and equable. More days of sunshine and less humidity than any other section of New York State. Beautiful views, charming walks and drives.
Modern improvements: Elevator, Electric Bells, &c. Cuisine unsurpassed.
For terms and other particulars, address
WM. E. LEFFINGWELL, Manager,
Watkins, N. Y

Piney Woods Hotel of Florida,
OR
HARLAN HOTEL
Lake Helen, Florida.

Is located in a pine grove overlooking a beautiful lake. It has accommodations for over one hundred guests. It is new and modern. Conveniently arranged, and its surroundings are in the highest degree cheerful and pleasant. The climate here is celebrated for its evenness and healthfulness.
Now open for the season of 1891. For full particulars and circulars, address H. P. DeLAND & CO., Managers, Lake Helen, Fla.

Time-Tables of all Railroads in America

Sailings of all Ocean Steamers and River Boats
(if they touch the American shore)

Circulars and Pamphlets of any Hotel in America
(if published)

The Announcement of any Tour
(personally conducted or otherwise)
to any part of the world

May be obtained free of cost, on request, from the Recreation Department of The Christian Union. Let us make easier the planning of your Winter Outing by sending you this information. Address The Christian Union, 30 La Fayette Place, New York.

"THE DUVAL,"
Jacksonville, Florida.
Location Unsurpassed. Cuisine Equal to the Best. Liberally Conducted.
"Orchestra."
GEORGE G. DUY, Manager.

The OAKLAND HOTEL,
Green Cove Springs, Florida. P. M. SUAREZ, Proprietor. Directly opposite the Sulphur Spring. Rates: $2 to $3 a day; $12 to $20 a week

COOK'S TOURS
WINTER RESORTS:
Bermuda, Florida, California, West Indies, Mexico, Central and South America, &c.
Spain, Italy, Palestine, Egypt, Algiers, &c.
The best service on The Nile is afforded by Cook's new *First-class Tourist* and *Nile Mail* steamers
Send for Programme of Tours to Winter Resorts.
Cook's Grand Tour to JAPAN under personal escort will leave New York March 2d. Illustrated descriptive pamphlet on application to THOS. COOK & SON, 261-2 and 1,323 Broadway, New York.
Special tour to the HOLY LAND is now being organized by Rev. Kittredge Wheeler, of Hartford. Illustrated programme on application.

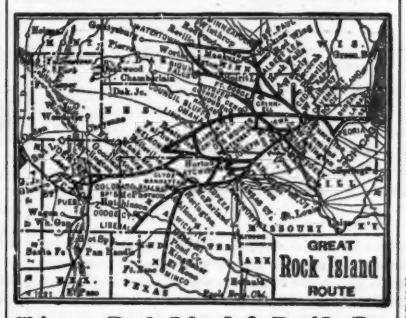
DePotter's Tours to Europe.
TWELFTH YEAR.
Advantages and Satisfaction Unequaled.
Programmes of our Select Parties will be found in The Old World, a valuable publication of 94 pages, mailed for 10 cents.
A. de Potter, Albany, N. Y.

The Thomas FOREIGN TOURS
11th Season. Our tours are all strictly first-class and limited to family size. A special offer is made to Pastors for the Ministers' Vacation Trip, bringing it within the power of all to take this excursion practically free. Address REV. O. F. THOMAS, D.D., 1,606 Wallace St., Philadelphia.

H. A. DeLAND has the most complete and extensive assortment of Real Estate of any one in **FLORIDA** consisting of houses and lots, small and large tracts of improved and unimproved land. Orange groves of all ages, from one to fifteen years old, and all sizes, from one-half acre to twenty acres or more. Much of this is at very great bargains and on easy terms. For further particulars, call on or address H. A. DeLAND, DeLand, Florida.

ITALY AND CENTRAL EUROPE
Small party sails from New York April 8; supplemental trips to Norway, Sweden, Spain, and Algeria. Third season; best Boston references. Send for itineraries to E. C. KIMBALL, BRADFORD, Mass.

A MAN
UNACQUAINTED WITH THE GEOGRAPHY OF THE COUNTRY WILL OBTAIN MUCH INFORMATION FROM A STUDY OF THIS MAP OF THE



Chicago, Rock Island & Pacific Ry.

Including Lines East and West of the Missouri River. The Direct Route to and from CHICAGO, ROCK ISLAND, DAVENPORT, DES MOINES, COUNCIL BLUFFS, WATERTOWN, SIOUX FALLS, MINNEAPOLIS, ST. PAUL, ST. JOSEPH, ATCHISON, LEAVENWORTH, KANSAS CITY, TOPEKA, DENVER, COLORADO SPRINGS and PUEBLO. Fast Express Trains daily from KANSAS CITY or ST. JOSEPH to and from all towns, cities and sections in Southern Nebraska, Kansas, Colorado, and KINGFISHER, EL RENO, and MINCO in the Indian Territory.

SOLID VESTIBULE EXPRESS TRAINS

of Coaches, Palace Sleepers, new and superbly equipped Dining Cars, and FREE Reclining Chair Cars between CHICAGO and DES MOINES, COUNCIL BLUFFS and OMAHA, and between CHICAGO and DENVER, COLORADO SPRINGS and PUEBLO via Kansas City and Topeka, or via St. Joseph. The Direct Line to and from Manitou, Pike's Peak, Glenwood Springs, and all Sanitary and Scenic Resorts of Colorado—offering choice of routes via Denver to and from Salt Lake City, Ogden, Helena, Portland, Los Angeles and San Francisco.

Via The Albert Lea Route.

Fast Express Trains daily between Chicago and Minneapolis and St. Paul, making close connections for all points North and Northwest. FREE Reclining Chair Cars to and from Kansas City. Chair Car and Sleeper between Peoria and Spirit Lake and Sioux Falls. The Favorite Line to the Summer Resorts and Hunting and Fishing Grounds of Iowa and Minnesota.

For Tickets, Maps, Folders, or further information, apply at any Coupon Ticket Office, or address

E. ST. JOHN, Gen'l Manager. JOHN SEBASTIAN, Gen. Pass. & Tkt. Agt.
CHICAGO, ILL.

STONINGTON LINE.
ALL FARES REDUCED.
The Inside Route. Boston, $3; Providence, $2.25; Worcester, $2.25; corresponding reduction to and from all Eastern points.
Steamers leave new Pier 36, N. R., one block above Canal Street, at 4:30 P.M. daily, except Sunday.

Pleasant Winter Resorts.

California of the South:
ITS PHYSICAL GEOGRAPHY, CLIMATE, RESOURCES, ROUTES OF TRAVEL, AND HEALTH-RESORTS. Being a Complete Guide to Southern California. By WALTER LINDLEY, M.D., and J. P. WIDNEY, A.M., M.D. With Maps and numerous Illustrations. *New edition, fully revised, and with Additions.* 12mo, cloth. Price, $2.00.

The Florida of To-day.
A GUIDE FOR TOURISTS AND SETTLERS. By JAMES WOOD DAVIDSON, M.A. With Railway and County Map printed in colors, and Illustrations. 12mo, cloth. Price, $1.25.

A new work on Florida. Prof. Davidson, the author, has resided several years in Florida, and is thoroughly well acquainted with his theme.

Hand-Book of American Winter Resorts.
FOR TOURISTS AND INVALIDS. With Maps, Illustrations, and Table of Railway Fares. *New Edition, revised for the Season of* 1890–'91. Large 12mo, paper cover. Price, 50 cents.

D. APPLETON & CO., Publishers, New York.

THIS BRIGHT NEW 1891
needs the brightest and best of music. The 2,000,000 readers of this ad. are all invited to provide themselves with music or music books from our complete and varied stock.
Send freely for lists and information.

SOME OF OUR NEWEST BOOKS.

SONGS OF IRELAND. $1.00. Choice, revised collection of very favorite songs. 66 songs. 144 pages.

POTTER'S RESPONSES AND SENTENCES. 75 cts.; $6.75 doz. A timely and good collection, which will be welcomed by many choirs. More than 50 short pieces, with a number of Glorias, Chants, &c.

PRAYER AND PRAISE. Cantata. Ballard. A good and easy cantata for a Choir or Chorus. 50 cents; $4.50 per dozen.

MASONIC ODE. Fithian. A new, most convenient book of easy and good music, perfectly fitted for the Masonic ritual. Much needed. 60 cents; $6 per dozen.

COMIC AND MINSTREL SONGS. $1.00. 46 merry songs, well calculated to make time pass cheerfully.

BANNER FOLIO. Violin and Piano. Winner. Large number of popular melodies, skillfully arranged for Violin, with Piano accompaniment. $1.00.

MANDOLIN AND PIANO DUETS. Winner. About 75 popular airs for Mandolin and Piano. $1.00.

Any Book mailed, postpaid, for retail price.

OLIVER DITSON COMPANY, Boston
C. H. DITSON & Co., 867 Broadway, New York.

Those answering an advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in The Christian Union.

The Christian Union

Published every Thursday at 30 La Fayette Place, New York, by The Christian Union Company.

LYMAN ABBOTT, HAMILTON W. MABIE, } Editors. LAWSON VALENTINE, President. WILLIAM B. HOWLAND, Publisher.

Mrs. LILLIAN W. BETTS, Home Department.

Copyright, 1891. Entered at the New York Post-office as second-class mail matter.

CONTENTS FOR 5 FEBRUARY, 1891.

THE OUTLOOK 163

EDITORIAL:
- Mr. Huxley and the Deluge 165
- "With Charity Toward All" 166
- Winter Rest and Recreation 166
- The Silver Question 166
- The Spectator 167
- Inquiring Friends 184

CONTRIBUTED ARTICLES:
- What is "Money"?—and its Proper Function. By A. Foster Higgins. 167
- Assumptions. By Charles F. Deems, D.D., LL.D. 168
- Short Studies in Literature.—V. An Illustration from India. By Hamilton W. Mabie 169
- A Practical Utopian Factory 169
- Cheap Reading. By Arthur Reed Kimball 170
- She Loved a Sailor: An American Romance.—XIV. By Amelia E. Barr 170

RELIGIOUS NEWS:
- Church Gambling Forbidden; The Christian Endeavor Anniversary; The New Archbishop of York; Two Fallacies Exploded; Episcopal Educational Advance; A Proposed Union; An Open Door; Another Heresy Trial Proposed ... 180
- The Foreign Masses and Christians .. 180
- General Booth's Work Begun 181
- Church Gleanings 181
- Ministerial Personals 181

BOOKS AND AUTHORS:
- An Important Work 182
- Shelley in One Volume 183
- Biblical Interpretation 183
- Minor Notices 183
- Literary Notes 183
- Books Received 183

TEMPERANCE NEWS:
- A Suggestive Experiment in Norway 185
- The "Dance-House" Bill 185

CORRESPONDENCE:
- Dealing with Crime 185
- "Forgiveness Before Repentance" .. 185
- Help for Ireland 185

MISCELLANEOUS:
- Fugitive Poems 186
- Selections 191

ILLUSTRATED SUPPLEMENT:
- Pleasure and Health 193

UNCLE PETER'S CHAIR 184
FACT AND RUMOR 187
FINANCIAL 188
PUBLISHER'S DESK 189

HOME DEPARTMENT.

The Many Lights 173
Claim-Holding in Dakota.—II. By Frances E Fowler 173
The Domestic Circle 174
How to Bow. By Amos R. Wells 174
Hints for Raising Produce 175
Mothers' Column 175
A Day's Mail 175

OUR YOUNG FOLKS:
- Photography for Beginners.—I. The History of Photography. By W. I. Lincoln Adams 176
- Stories from Wagner: "Siegfried." By Maud Wilder Goodwin 176
- The Children's Heroine 177

SUNDAY AFTERNOON:
- Co-laborers with God. By the Rev. Lyman Abbott, D.D. 178
- Elijah Taken to Heaven. By the Rev. Lyman Abbott, D.D. 179
- Christian Endeavor Topic: Helping Our Brethren 190

TERMS OF SUBSCRIPTION.

TO UNITED STATES, CANADA, AND MEXICO.

One copy, one year $3 00
To Clergymen 2 50
For five months, on trial, to new subscribers only $1 00
Single Copies 10

To all countries in the Postal Union add $1.04 for postage; Australia and New Zealand, add $1.04; South Africa, add $2.08.

DISCONTINUANCES.—Subscribers wishing The Christian Union stopped at the expiration of their subscriptions should notify us to that effect, otherwise we shall consider it their wish to have it continued.

RECEIPTS.—We do not send receipts for subscriptions unless the request is accompanied with stamp. The date on your label will indicate within two weeks that the remittance was received.

CHANGES OF ADDRESS.—When a change of address is ordered, both the new and old address must be given, and notice sent one week before the change is desired.

HOW TO REMIT.—Remittances should be sent by Check, Draft, Express Order, Money Order, payable to order of The Christian Union Company. Cash and Postal Notes should be sent in Registered Letter.

A Remington Standard Typewriter

Will
Economize Time
Reduce Labor
Preserve Health
Save Money
Prevent Errors

SEND ROF ILLUSTRATED CATALOGUE

Wyckoff, Seamans & Benedict

327 Broadway, New York

Some Books

ROBERTS BROTHERS, - BOSTON.

Petrarch.

A Sketch of His Life and Works. By May Alden Ward, author of "Dante: A Sketch of His Life and Works." 16mo. Cloth. Price, $1.25.

A clear and well-written Life in which the author considers Petrarch as the precursor of the Renaissance, and that he deserves to be remembered for his matchless lyrics and as one of the great triumvirate who created the Italian language and inaugurated the Italian literature.

Positive Religion.

Essays, Fragments, and Hints. By Joseph Henry Allen, author of "Christian History in its Three Great Periods," "Hebrew Men and Times," etc. 16mo. Cloth. Price, $1.25.

Among the subjects treated may be noted the following, viz.: "How Religions Grow," "A Religion of Trust," "The World-Religions," "The Death of Jesus," "The Question of a Future Life," "The Bright Side," "Religion and Modern Life," etc.

Power Through Repose.

By Annie Payson Call. 16mo. Cloth. Price, $1.00.

The author says: "The literature relating to the care of the human body is already very extensive. Much has been written about the body's proper food, the air it should breathe, the clothing by which it should be protected, and the best methods of its development. It is of the better use, the truer guidance, of this machine that I wish especially to write." The chapters on "The Body's Guidance," "Rest in Sleep," "The Use of the Brain," etc., are brimful of sound common sense.

Poems.

By Emily Dickinson. Edited by Mabel Loomis Todd and T. W. Higginson. Fourth edition and reduced in price. 16mo. Cloth, gilt and gilt top. Price, $1.25.

"Such a writer is a literary force, not only by the direct influence of her work, but by silencing the frivolous and the trivial, and it would have been pleasant to see her in her proper place during her lifetime. But as her will was otherwise, nothing remains but to read, with gratitude to the friends who have prepared the verses for publication and permitted the world to know how true a singer lived in it unknown."—*Boston Herald.*

Dreams.

By Olive Schreiner, author of "The Story of an African Farm." One volume. 16mo. Cloth. With portrait of the Author. $1.00.

"The great truths of man's destiny and of his relations to his fellows and to the universe are illuminated by Miss Schreiner in a way that is new in literary art. No book of recent years is likely to have a more decided influence on sympathetic minds; it opens vistas that once looked upon cannot be forgotten."—*Boston Beacon.*

FOR WINTER TRAVEL.

Whether going for health, for outdoor sport, for mere recreation, for enlargement of your mental resources, or to escape the discomforts of Northern Winter, you will find some of the following books apt for you.

SOUTHERN CALIFORNIA.

CHARLES DUDLEY WARNER SAYS:

"Mr. Theodore S. Van Dyke, a graduate of a New England college, has lived nearly twenty years in Southern California, and hunted, fished, and tramped over every acre of it. He is the most competent, accomplished, and level-headed historian California ever had. He has a very practical turn, and is thoroughly up in agriculture, horticulture, the problem of immigration, etc. Besides all this, he has uncommon powers of description and a genuine literary gift. It is not claiming too much to say that he is on the Pacific coast what John Burroughs is on the Atlantic. But he has more humor than Burroughs, and an equally keen instinct of nature. His former book on Southern California is altogether the best that has been written, and it is so because Mr. Van Dyke has the literary art, which is the art of seeing things as they are."

VAN DYKE'S BOOKS.

Southern California: Its Valleys, Hills, and Streams; its Animals, Birds, and Fishes; its Gardens, Farms, and Climate. 12mo. Cloth, bev. $1.50.

"Without question, the best book which has been written on the Southern Counties of California. . . . May be commended without any of the usual reservations."—*San Francisco Chronicle.*

"The most truthful and interesting book on the subject we have yet seen."—*New York Sun.*

Millionaires of a Day: An Inside History of the Great Southern California Boom. Cloth, $1; paper, 50 cents.

"Holds the reader's attention from the first page to the last."—*Argonaut, San Francisco.*

"Through all the farce of the boom and its ludicrous incidents the author carries the poetic charm of the land, and the deepest impression left on the reader's mind is of the loveliness of the climate and the productiveness of the soil. It is a book of great clearness. But we can testify that in addition to its ability it is a book of absolute honesty."—Charles Dudley Warner.

The Still Hunter: A Practical Treatise on Deer Stalking. Clo. bev., $2.

"Altogether the best and most complete American book we have yet seen on any branch of field sports."—*New York Evening Post.*

Rifle, Rod, and Gun in California: A Sporting Romance. Clo. bev., $1.50.

"Crisp and readable throughout, and, at the same time, gives a full and truthful technical account of our Southern California game, afoot, afloat, or on the wing."—*San Francisco Alta California.*

MEXICO.

Face to Face with the Mexicans: Seven Years' Familiar Intercourse with Them. By Fanny Chambers Gooch. 200 *Illustrations.* Popular Edition. Cloth, $3.50; cloth, gilt, $4.25; half law calf, $5.50.

"It is like living in Mexico to read this book."—*Boston Literary World.*

"The book is a treasury of romance, legend, history, picturesque description, and genial humor. With a peculiar insight into their habitudes and customs, and a singular sympathy for every phase and condition of life of the Mexican people, the author has given a remarkable variety of details, together with a pleasing summary of valuable information, alike interesting to the traveler and useful to the business community."—M. Romero, *Mexican Minister at Washington.*

ALL OUTDOORS.

Tenants of an Old Farm. Leaves from the Note-Book of a Naturalist. By Dr. Henry C. McCook, Vice-President Academy of Sciences, Philadelphia. *Profusely illustrated* after nature from sketches by the author, and in comic characterization by Dan Beard. Popular edition, cloth, $1.50.

"A charming account of a series of excursions over woodlawn and meadow, and is full of a great variety of information about all sorts and conditions of insects, written by a naturalist of acknowledged authority."—*Boston Post.*

"May be said to be a perpetual passport to the minor kingdoms of nature. It is the work of an accomplished and practical naturalist, who is hand and glove (so to speak) with the populace of the leaves and fields, the woods and waters."—*N. Y. Mail and Express.*

IN ANTICIPATION.

Norway Nights and Russian Days: A Record of a Pleasant Summer Tour. By Mrs. S. M. Henry Davis, author of "Life and Times of Sir Philip Sidney." *Illustrated.* Cloth, decorated, $1.25.

"Simply and entirely delightful; fresh, breezy, picturesque, and withal so charmingly written that there is not a page the reader would willingly spare."—*N. Y. Commercial Advertiser.*

Published by FORDS, HOWARD & HULBERT, 30 Lafayette Place, New York.

THE CHRISTIAN UNION.

Vol. 43. NEW YORK, THURSDAY, FEBRUARY 5, 1891. No. 6.

For Table of Contents, Terms, etc., see opposite page.

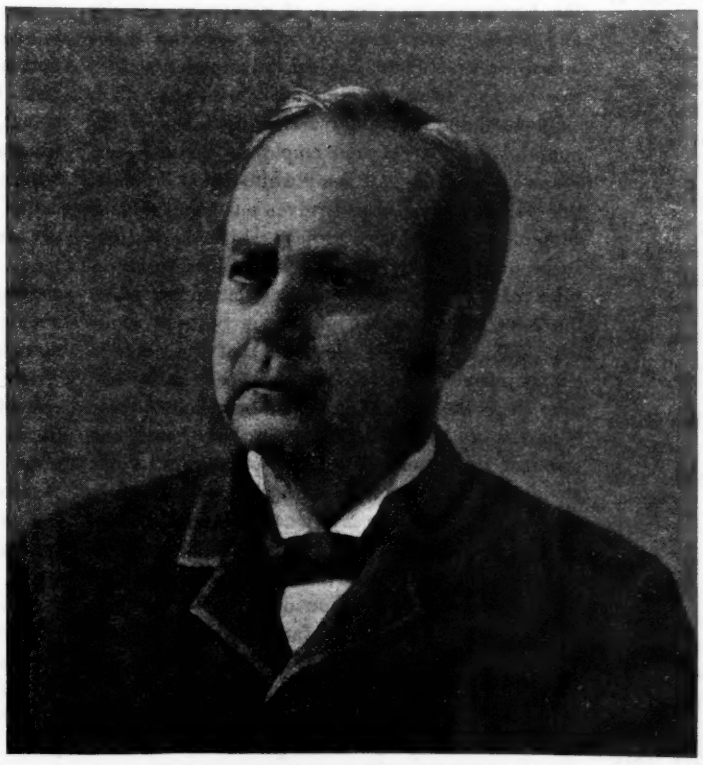
Every copy of this week's issue of The Christian Union is accompanied by an eight-page illustrated Supplement.

THE OUTLOOK.

THE tragic death of Secretary Windom, just after completing an able financial address at the annual dinner of the Board of Trade and Transportation of this city, closes a career of public service of substantial value to the country, and removes a man of dignity and stability of character, of strong intellectual grasp, and of stainless personal history. William Windom was a native of Ohio, where his early years were spent in the rude surroundings of what was then—he was born in 1827—frontier life. He improved all possible opportunities, became prominent at the bar and in political life, went westward with the tide of emigration, and in 1859 was sent to Congress as a Republican from Minnesota, with which State his name has since been identified. He was re-elected for four successive terms, and made his mark as a debater and framer of legislation; inter-State commerce, agriculture, cheap transportation, and homestead laws were the subjects which especially engaged his attention. In 1870 he was appointed to fill the unexpired term of a deceased United States Senator from Minnesota, and from that time until General Garfield made him Secretary of the Treasury (1881) he held the Senatorship by election and re-election. It was while a member of Garfield's Cabinet that he accomplished what has been called the most marvelous financial operation of modern times—the re-funding of the National debt without the aid of special legislation, effecting a saving of interest to the Government of over ten millions of dollars yearly. After the death of President Garfield Mr. Windom resumed his seat in the Senate, but in 1883 failed to secure a renomination, and engaged in law practice in this city. His nomination as the Secretary of the Treasury by President Harrison was received with general approval by the country as that of a man of conservative instincts and sound judgment. It is said that Mr. Windom was aware that he was in danger of an attack of heart disease. His address at the New York dinner was long, and its delivery evidently exhausted him. Shortly after resuming his seat he fell to the floor, and though every aid was given by Secretary Tracy and other friends near by, it was soon evident that death had claimed him.

* * *

The death of Secretary Windom gives to his speech a peculiar eloquence, and makes it difficult, and, in appearance, almost indecorous, to treat that speech critically. Nevertheless, the wisdom of a counsel does not depend upon the life or death of the counselor, and Secretary Windom's address must be measured by its own reasonableness. This address was, in fact, two addresses on entirely different topics. In the first half of his speech he sketched the decay of our American commerce, recalled the proud boast of Daniel Webster in 1825, "We have a commerce which leaves no sea unexplored; navies which take no law from superior force," and pointed out the process by which American shipping and the American navy have both fallen into decay. He gave figures showing that we had paid, during the last quarter-century, $2,900,000,000 to foreign labor and capital engaged in conducting commerce, which, in his judgment, we might have paid to our own people had we carried a fair share of our foreign commerce in American ships owned by American citizens. The remedy he proposed was governmental subsidies paid out of the National Treasury to shipping to foreign countries, suggesting as the limit $5,000,000 a year. Concerning this recommendation we have only to say that we cannot see how it is consistent to give money to ship-builders and ship-owners for the purpose of promoting National commerce, and then cry out in horror or laugh derisively at the proposition to lend money on farms to American farmers in order to promote American agriculture. The one proposition is not more socialistic than the other, and agriculture is quite as essential to National welfare as shipping.



THE LATE HON. WILLIAM WINDOM,
Secretary of the United States Treasury.

* * *

The second part of Mr. Windom's address was devoted to a discussion of the silver question. Upon this question his view substantially sustains that of The Christian Union. Believing that there is not enough gold or silver in the world to meet the necessities of business, Secretary Windom declared himself an earnest bimetallist, strongly desirous of the free and unlimited coinage of silver; but "the free and unlimited coinage of silver by the United States while the other great nations pursue an opposite policy would invite all the owners of that metal throughout the world to exchange 371 1–4 grains of pure silver, worth about eighty-three cents, for 23 22–100 grains of pure gold, worth everywhere one hundred cents." As a result, every foreign country would send its stock of silver to us by its swiftest greyhounds in exchange for our gold, and they would be anticipated by American speculators who would lock up all the gold now in the market, and join the swift procession to the Treasury Department for the gold there in its vaults. "This sudden retirement of six hundred millions of gold, with the accompanying panic, would cause contraction and commercial disaster unparalleled in human experience, and our country would at once step down to the silver basis, when there will be no longer any inducement for coinage, and silver dollars would sink to their bullion value." It seems to us certain that in this prophecy Secretary Windom is correct, and that the free coinage of silver must be accompanied by some legislation which will protect us from such a drainage of gold by foreign countries, with the inevitable accompanying disaster.

* * *

In Kansas Mr. Ingalls has been defeated for the Senate of the United States, and Mr. Pfeffer has been elected, as the candidate of the Farmers' Alliance. Mr. Pfeffer has had a rather remarkable history as farmer, lawyer, journalist, and political reformer. His political honesty seems to be doubted by none, and his ideas, as they are represented in a speech made after his election, are not so wild as those which have been attributed to him. In this speech, as reported, he demands the abolition of the National banking system; the issuing of money directly by the Government without the intervention of the banks; a reduction of the tariff; revenue reform on the basis of taxation for revenue only; and free coinage of silver. But he is also credited with advocating the loaning of money to the farmers on their land at a low rate of interest, the control of rates for railroad transportation by Government, and the construction by Government of a great East and West inter-State railway system to be operated at cost.

* * *

Not a few of the ablest financiers are coming to be of Mr. Pfeffer's opinion that Government should issue money directly and not through the medium of private banks, and it is needless to say that a considerable proportion of the people of the United States are also of his opinion that revenues should be adjusted with the simple purpose of defraying the expenses of the Government. The difficulty about the Alliance method of putting money into circulation, by a Government land-loan office, is the opportunity which it would afford for widespread corruption and favoritism. We need, to use the expression of one of our contemporaries, to get back to the doctrine that the people are to support the Government, not the Government the people; but then this principle is as applicable to some other forms of class legislation as to that proposed by the Farmers' Alliance. The real significance of this farmers' movement is to be found in the fact that the agriculturists of the great West, and measurably those of the South also, are tired of playing "follow your leader," and are beginning to do their own thinking. We have so much faith in the "plain people" that we are entirely hopeful that when they have thought long enough they will discard some of their present theories, which are simply new applications of an old principle of class legislation, and will simplify their platform by making it an application of the broad principle, A free field for all, and no favors for any; but it is not impossible that some severe lessons may be required before this consummation is reached.

* * *

Attorney-General Miller's argument before the Supreme Court against the issue of the writ to the

Alaska Court prohibiting the sale of the Canadian sealer was, in brief, as follows: (1) The statute creating the Alaska Court did not make it subject to the appellate jurisdiction of the Supreme Court. (2) The Canadian vessel was seized for catching seals within three miles of our shores, instead of on the high seas, as alleged by the applicants. (3) The question at issue is distinctively a political one, to be decided by the political department of the Government—the Executive and Congress. It is this last point which is the most important. The line which marks out the "political" questions, with which the courts will not deal, is difficult to draw; yet the courts have been obliged to recognize its existence. In Andrew Jackson's time the Supreme Court brought itself into conflict with the political branches of the Government by deciding, against the State of Georgia, that the Cherokees should be re-established in the lands assigned to them by treaty. The President and Congress almly ignored this decision, and the machinery of he courts afforded no means of carrying it into execution. The repetition of such conflicts of authority it is the settled policy of the courts to avoid. This Alaska case, like that of the Cherokee ands, involves the construction and execution of reaties, where political powers are parties to the suit. Inasmuch as Congress and the Executive ave the constitutional right to both make and break treaties, the Court has not the right to interfere with its exercise. Mr. Choate, in his reply to the Attorney-General, contended that the present case was one involving the private rights of a Canadian ship-owner, and that these rights could not be made to wait on the slow proceedings of diplomacy. On Monday the Court decided that the first of the points raised by the Attorney-General was not well taken, and that it had complete power to review the proceedings of the Alaska Court in "cases of admiralty and maritime jurisdiction." It has, therefore, granted the Canadian petitioners the right to file their petition. The larger question, whether it will issue the writ, remains yet to be determined.

* * *

The report which Factory Inspector Connelly has lately submitted to the New York Legislature takes up a number of matters of social and moral interest. The Inspector finds that the law restricting the working of women and children in manufacturing industries to sixty hours a week is generally complied with by the factories, but utterly disregarded in the "sweat shops." The business of the "sweaters," he says, is carried on in the bedrooms and rear lofts of tenement-houses, where it cannot be supervised without an increase in the Inspector's force. Of the conditions under which this labor is performed he speaks as follows: "The small, badly ventilated rooms are crowded with toiling women and children. A furnace for heating irons is generally going at full blast. If it be winter time the windows are closed tightly, and all chance of escape for the foul air is cut off. It would, indeed, be bad enough if this condition of affairs were continued for only ten hours per day. But it does continue for fourteen, sixteen, and even eighteen hours per day, and sometimes for seven days in the week." The enforcement of the factory laws in these workshops is demanded, not only in the interest of the victims of the sweating system, but also of the competing manufacturers who provide their hands with healthful rooms to work in, and demand only such hours of labor as are consistent with their physical and intellectual well-being. Against the suppression of this worst class of workshops it cannot even be urged that it means any loss to the community in the way of higher prices. In the long run, cheap goods can only be produced by a high grade of workmen using a high grade of machinery. So long as systematic over-work at under-pay is permitted, there is little incentive for employers to introduce better machinery, and workmen will lack the ability to handle it intelligently even where it is introduced.

* * *

From the condition of the toilers in "sweat shops" the Inspector turns to that of the women and children employed in stores. Here he notes that the long hours exacted, especially during the holiday season, demand legislative redress. "There are just as sound reasons," he urges, "why minors in stores should have a reasonable limit placed upon their working time as there are in favor of limiting the hours of labor of minors in manufactories. The tasks of the clerks are just as laborious as those performed in many workshops. Especially is this true for the young women, who are rarely, if ever, allowed to sit down while the store is open, notwithstanding the State law on the subject. Ten hours' work per day behind a counter should be considered sufficient, and I recommend that mercantile houses be included within the provisions of the law limiting the hours of labor of women under twenty-one years of age, and boys under eighteen." A bill embodying this recommendation has already been drafted, and will be urged upon the Legislature by a league of women in this city and Brooklyn who are bent upon securing better hours for clerks, both by legislative action against the houses which systematically overwork their employees, and individual action in favor of the houses which give to their employees the most reasonable treatment. Of the "white-listing" plan of this league we have already given our readers some account. Its legislative project, which the Factory Inspector indorses, seems now to promise larger results. It is true that uniform legislation regarding the hours of clerks throughout the State is somewhat difficult, owing to the fact that the stores in the country districts are always open earlier and later than those in the city. Nevertheless, there is no store in which there are ten busy hours, and the fact that more than ten hours' work a day standing behind the counters is plainly injurious to women, and still more injurious to children, keeps it from being an unreasonable requirement that no storekeeper, even in the country, should keep his women or children clerks on duty any longer time. In this matter, Australia is far in advance of the United States. In Victoria, ever since 1885, the work of women and children in stores, as in factories, has been limited, both in the country and in the cities, to forty-eight hours per week.

* * *

On Saturday last the great railway strike in Scotland ended in a defeat for the men. The terms which they accepted were practically those which the companies offered six weeks before. During the last fortnight the trades-unions continued to be remarkably successful in raising funds for the strikers, but the companies were more successful in engaging men to take their places. The few outbreaks of violence to prevent these non-union men from working failed of their object, and in a measure alienated public sympathy. This, however, remained, as a whole, on the side of the strikers. Although the men in striking had violated their agreement to give a fortnight's notice, the Scotch public seemed to regard this contract as void in morals as well as law. The conditions of labor exacted were such that the making of this contract, rather than its breaking, was thought to constitute the public wrong. So decided was the public hostility to the overwork required by the companies, that a resolution introduced into Parliament directing the Board of Trade to establish regulations limiting the hours of labor of railway hands was only defeated by seventeen votes. A few Tories even made speeches expressing sympathy with the resolution, and the Ministry had difficulty in securing a full party vote against it. It was only defeated by the promise of a Parliamentary inquiry. The principal result of the long conflict, therefore, is this introduction of a new question into English politics. Mr. William Clarke writes to the "Commercial Advertiser" that "whereas a month ago there were probably not a score of persons in Glasgow who desired the State to secure the railways, now there are tens of thousands." Some of the English railway companies are trying to placate the growing public sentiment by voluntarily ordering investigations into the hours of labor of their men. We do not look for radical legislation, but the public consciousness of the United Kingdom has accepted the principle that the railroads perform a public service; that their employees are public servants; and that public servants must have such treatment as the public conscience commends.

* * *

The news of Premier Crispi's resignation follows fast upon his recent sweeping victory at the polls. That victory seemed to indicate a complete indorsement of his policy by the Italian people, and there is no reason to believe that any change has taken place in the Italian sentiment. But the Premier has violated the pledge made on the eve of the election, that there would be no further increase of taxes. Signor Crispi had antagonized, in one way or another, almost every group of politicians by whom he is surrounded. A Sicilian by birth, he is a man ardent and of impetuous temperament, intensely energetic in action and of a somewhat arbitrary nature. The other ministers have been, in effect, mere secretaries, while he has dominated the policy of Italy. His quickness of temper and his arbitrary manner have antagonized many of those who have supported his policy. The occasion was the remark made by the Premier in a debate in the Chamber of Deputies on the spirit taxes bill. The keynote of Crispi's policy has been the Triple Alliance, and in order to keep up the Italian end with the Alliance, large expenditures of money have been necessary. The Premier, in the debate, urged that the taxes proposed were absolutely imperative to prevent Italy from falling again into the servile condition she was in with regard to the foreign powers in 1874. This impolitic phrase, which was a sharp arraignment of many of the men who sat before him, caused a tremendous uproar in the Chamber, and the Minister of Public Works ostentatiously left the Government benches. Signor Crispi endeavored to explain his words, but the Chamber refused to listen, and the bill was rejected by a large majority. The Prime Minister immediately resigned. As we go to press the resignation has not yet been accepted by King Humbert, who is reported as endeavoring to persuade Crispi to reorganize his Cabinet. Italy is under a tremendous burden of taxation, and will not stand further increase of expenditure. It is not impossible that this revolt against Crispi may endanger the continuance of the Triple Alliance.

* * *

The death of Meissonier removes one of the best-known figures in contemporary French art. Born at Lyons in 1815, he early gave signs of a strong artistic bent. After preliminary studies he went to Paris, and later continued his work of preparation in Italy. In 1834 he exhibited his first picture, which revealed the marvelous microscopic treatment which has characterized all his later work. His early career fell upon the troubled time of the war between the Romanticists and the Classicists, but he took his own course and worked out his artistic bent according to his own impulse. It was not, however, until twenty years later that he fairly established himself in the place which he continued to hold until the day of his death. His work is perhaps as widely known as that of any other modern French artist, numerous examples of it having found their way into this country, both in public and private collections. Of late years the sales of large collec-

tions have been few which did not include one or more works from his hand. Precision, delicacy, and force, rather than great originality or power of imagination, were Meissonier's characteristics. He had no particular message to give the world, but he had marvelous execution. The best-known group of pictures from his hand are the Napoleonic series. Probably no painter ever received a larger money return for his work, although this, it may be added in passing, affords a very slight indication of artistic quality.

* * *

It is announced authoritatively that an organized general exhibition, open to American art-workers only, of paintings, engravings, black and white work, pastel, and the graphic arts, along with a large architectural representation, and of some other matters proper to it, will be held triennially in New York City; one corresponding to the Salon of Paris, except in a broader scope, and one working on the lines of a National Academy's exhibitive functions. A general call to representative New York artists elicited a meeting at the studio of Mr. F. Edwin Elwell, at which Mr. Richard Watson Gilder presided; there being in attendance such well-known men as William M. Chase, Augustus St. Gaudens, Walter Shirlaw, and others. The organization process, we understand, is now substantially advanced, and official details will soon be made public. It is authoritatively stated that a very large exhibition of a National sort will be held next year in the Madison Square Garden, to bear very emphatically on the matter and be a revelation to the public of materials and necessities for such a scheme. One thing is certain—that at present our National growth and representation in the pictorial and glyptic art is most seriously impeded by want of unity, cliques, financial rivalries in societies, and the like; and a single authoritative National show, if it can be organized properly, for American work, managed on a broad ground, and with a sound system of judicature and awards, would clear the atmosphere greatly.

* * *

The disfranchisement of the Mormons does not seem to have worked the purification of politics, at least in Salt Lake City. There lie before us reports, from the daily "Tribune" of that city, of a law and order meeting held December 29 to protest against the domination of the liquor dealer and the panderer to vice. The resolutions denounce the "lawlessness, vice, and crime which are disgracing our city," declare that "the present city government, while progressive in other things, has, by its recent failure to enforce the laws against gambling, brothels, the sale of liquor to minors, and the opening of saloons on Sundays, excited the apprehensions of many of its friends and supporters, and is thereby imperiling the cause of morality in this city." The same issue of the "Tribune" in some of its editorial paragraphs seems to give abundant justification for this law and order meeting. Among them we note the congratulatory statement that highway robbery on the streets is not so fashionable as it was, and that "pedestrians at night need have no fear of being ordered to stand and deliver *hereafter*," and a report of an interview with a well-known city official who declares that there is no sense in the movement to suppress gambling, for gambling-houses, variety theaters, etc., etc., "attract visitors who spend money freely, and the result is that the money is kept in circulation. 'Let them run full blast,' say I, 'for I never saw a town yet that was hurt by too much gambling or sport.'" When the writer of this paragraph was at Salt Lake City some years ago, and Mormons voted, the saloon business was certainly not ostentatious above the average of that business in even well-regulated Eastern cities, and we were told that houses of ill-fame were almost unknown.

GENERAL NEWS.—When the revolution took place in Brazil which resulted in the dethronement of the Emperor, great agitation immediately followed in Portugal, and there was general anticipation of the outbreak of a republican movement there. Things, however, went on quietly until last Saturday, when three regiments of infantry, comprising a part of the garrison of the city of Oporto, openly revolted, and seized the *hotel de ville*, or town hall, with the intention of declaring a provisional government. A strong body of troops which remained loyal immediately surrounded the building, laid siege to it, and opened fire upon it. A skirmish ensued, and, after a short resistance, the revolting troops surrendered. The ringleaders will undoubtedly be shot; and although there is known to be very wide discontent throughout the country, it is probable that the outbreak will end at this point.——Charles Bradlaugh, the English freethinker and social agitator, died in London last week, at the age of fifty-eight. Of late his course as a member of Parliament had been very conservative, and he had been in opposition to much of the socialistic tendency of other radicals.——Reports from Chili are confused, but it seems probable that thus far the revolutionists have had the better of the fighting.——Strong efforts are to be made in Chicago to increase the subscriptions to the World's Fair fund; it is estimated that at least $15,000,000 will be needed ——Fighting between the Spanish troops and the natives in the Caroline Islands is reported; it is said that ninety of the soldiers have been killed.——The Rapid Transit bill has passed both houses of the New York Legislature and has been signed by the Governor; it authorizes the present Commission to approve of a plan.——United States Senator J. P. Jones has been re-elected by the Nevada Legislature.——The elections in Spain appear, as we go to press, to have resulted in a large majority for the Government. This was the first election held under the universal suffrage law.——A cable dispatch from London announces the death of the Very Rev. Edward Hayes Plumptre, D.D., Dean of Wells. We shall give next week some sketch of his life and estimate of his work and character.

MR. HUXLEY AND THE DELUGE.

TWO or three months ago a subscriber wrote calling our attention to an article by Professor Huxley on the Deluge, and asking us to reply to it. Life is too short and space too valuable to be given to following all Professor Huxley's critiques on the Bible, which it is impossible for one familiar with Biblical interpretation to take seriously. We gave, therefore, to this request no other response than a very general one, indicating our conviction that neither the spiritual value nor the spiritual authority of the Bible depended upon the question whether the Deluge was local or universal, nor even upon the question whether the story of the Deluge was authentic history or unauthentic legend. Now, however, in the January number of the "Nineteenth Century," the Duke of Argyll takes up Professor Huxley's article and shows, apparently conclusively, that Professor Huxley's scientific assertions are "demonstrably contrary to fact." The article is quite too long to reproduce in our pages, but we recommend it heartily to any readers whose faith in the Bible has been shaken by dogmatic assertions on the subject from skeptics of Professor Huxley's school. If any reader objects to its sarcastic tone, they may find excuse for it in the fact that the Duke simply turns against Professor Huxley the weapon which he is most fond of using himself against Christian beliefs and believers.

Professor Huxley had made merry over the idea of a Deluge of heaped-up waters overspreading any considerable portion of the globe, "without any containing banks or walls to keep or hold them in their new position. Over this ridiculous idea he runs riot, and enjoys quite a happy time of it." The Duke of Argyll replies by pointing out that such a Deluge might be due, not to a heaping up of waters, but to a submergence of land, and that such submergence is always possible. "Deluges, therefore, by submergence are ever on the cards. They are the easiest and most natural operations in the world. . . . What is the value of a scientific argument against any supposed occurrence which rests entirely on a popular delusion as to the physical causes by which that occurrence might have been brought about, whilst the controversialist knows all the time that the very same occurrence might very easily have been brought about by other causes, perfectly natural and perfectly easy to conceive?"

But not only might a Deluge be brought about by a great submergence, there is abundant evidence, wholly apart from the Bible, that such a Deluge has taken place, and on an enormous scale, since man has been upon the earth. This evidence is partly historical, partly scientific. Professor Huxley thinks that the story of the Deluge "probably arose out of some terrible inundation of the two great rivers of Mesopotamia." This is a possible but not a probable hypothesis, since it does not account for the traditions of a Deluge which are found among all branches of the human race. "The late eminent French scholar Lenormant marshaled and collated the evidence on this subject not long ago, and came to the conclusion that a tradition so widespread, if not actually universal, must have arisen from the memory of some great catastrophe which did actually take place, and had left an indelible impression on the progenitors of every race;" a scholarly conclusion of which Professor Huxley takes no notice. For it is characteristic of your theological polemic that, like a paid attorney, he takes no notice of considerations opposed to his view, unless he can either explain them or cast ridicule upon them. But this traditional evidence of a Deluge is supported by scientific evidence even more conclusive. What the Duke of Argyll has to say upon this point we must partially quote, despite its length:

"Professor Huxley declares contemptuously that the occurrence of any catastrophe during the Quaternary age such as could give rise to the traditions of a Deluge is an 'hypothesis which involves only the trifle of a physical revolution of which geology knows nothing.' Now here we have a positive assertion; and it is one which can only be met by a contradiction as direct and flat as truth demands, and as the courtesies of literature will allow. Once upon a time, in discussion with an illustrious and venerable man, Professor Huxley felt called upon to say that his opponent's assertions were 'demonstrably contrary to fact.' I may safely assume, therefore, that this is a form recognized by the highest authority as occasionally required even in the calm and lofty debates of science. This, accordingly, is the form of contradiction which I now venture to adopt in meeting the confident assertion of Professor Huxley. I do so, however, declaring emphatically that I have no suspicion whatever that Professor Huxley intended to deceive anybody, whether himself or others. All I am sure of is that if others believe what he says on this matter they will be deceived, and deceived grossly. The explanation lies in the fact that, in the hot pursuit of his theological antipathies, he has made the very simple and natural mistake of confounding 'geology' with himself. But these two are not identical or convertible terms. He may not have seen—because prejudice has shut his eyes—some things which geology has seen, and seen very clearly too. He may not know of, or recognize the full import of, facts which geology does know of, and has established. But whether he knows of them or not—whether he has ever 'put two and two together' in respect to them—it does so happen that among the difficult problems of Quaternary geology three great salient conclusions have been established. The first is, that among the very last and latest changes in the history of the globe there was a great extension to the south of the conditions of climate which are known as glacial. The second is, that during part of that time—and almost certainly during the very last part of it—or even since it ended—there was, over some great part at least of the northern hemisphere, a great submergence of the land under the waters of the sea. The third is that man had already appeared upon the earth, and had more or less spread upon it, before that late submergence took place, and must, therefore, have been a witness, and may possibly have been a victim, to it. Now the first two of these conclusions are not only 'known to geology,' but are amongst its most widely accepted doctrines; whilst the third has made great progress

and is rapidly taking—if, indeed, it has not already taken—the same place and rank in the category of discovered and admitted truths.

"If, then, these three great facts have acquired this position—and even if they be disputed by a few writers, or by Professor Huxley himself—it is 'demonstrably contrary to fact' that geology 'knows nothing' of them. The science knows of them so well and so familiarly that 'the last great depression' has become a stock phrase among Quaternary geologists—as referring to many ascertained phenomena which are capable of no other interpretation."

Since the Duke of Argyll is an expert in geology and Professor Huxley is not, this simple statement is quite sufficient to overweigh the dogmatic declaration of the latter. But it is also accompanied by a statement of the evidence in its support, which, to a non-expert like ourselves, is entirely conclusive. The net result of the Duke of Argyll's article is the conclusion that Professor Huxley, who had by previous articles proved himself singularly ill-informed upon questions of Biblical criticism, upon which he ventured to write with extraordinary dogmatism even for an agnostic, proves himself no better informed upon the science of geology, of which he had spoken without knowledge, but with equal self-confidence.

The moral of the whole matter is this: When a man with a great and deserved reputation in some specific department of knowledge, but without breadth of either knowledge or sympathy, attacks the Christian faith, and superciliously dismisses its beliefs (to quote Professor Huxley's own phrase) "with a smile and a shrug," do not be too quick in accepting his conclusions and allowing the well-tested beliefs of centuries to be either laughed or elbowed out of court.

"WITH CHARITY TOWARD ALL."

WE rise to a "question of privilege;" to defend Senator Edmunds from the charge preferred against him in an apparently friendly journal, which reports him as having said in an interview last week "that the opposition to the Election bill could be classed under the four D's: First, the Democrat pure and simple; second, the Doughface of the North, who always sides with the Southern wing of his party; third, the Demagogue, who, in the form of the Mugwump, always seeks to have peace at any price; and, fourth, Dives, the rich New York grocer, who thinks that if the Election bill were passed, he might not be able to sell as much tea and sugar in the South as before."

This statement is made in the face of the fact that some of the most pronounced of the old-time Abolitionists and some of the most loyal of the defenders of the flag in the Civil War are pronounced opponents of the bill; in the face of the fact that some of the ablest organs of the Republican party and policy condemn it; in the face of the fact that it reverses the policy approved by General Grant and inaugurated by President Hayes; in the face of the fact that it sets aside the traditional method of our Government for a hundred years to inaugurate an experiment which arouses the opposition of all Democrats, the apprehension of all Independents, and the disapproval of many Republicans. For a hundred years we have acted on the principle that the best way to secure free and pure elections is to trust to local supervision and control. Now we are suddenly asked to abandon this American principle, and substitute the French principle of centralized supervision and control. And if any Republican ventures to doubt the omniscience of the Senators who have devised and are pushing through this legislation, in spite of a popular verdict against it and a divided party support for it, he is coolly told that he is either a Doughface, a Demagogue, or a Dives. For shame! for shame! to impute to a grave and reverend Senator such ill-tempered and narrow-minded nonsense as this. If, indeed, he did utter it, the shame is the greater.

It will profit no political party to borrow from the Church its disused method of attempting to convert an opponent by calling him names.

WINTER REST AND RECREATION.

EACH copy of this week's Christian Union will be accompanied by an illustrated supplement devoted to a survey of the winter resorts of the country, the aim being to present a bird's-eye view of the winter resources of the continent for travel, rest, and health. The Christian Union, in season and out of season, has preached the gospel of rest and recreation. There was a time when this gospel fell on unheeding ears, but during the last ten years a great revolution has been wrought in American habits of life. A considerable portion of time is now allotted to out-of-door exercises and to periods of rest. So far, however, this reform—for a reform it has been in the truest sense of the word—has mainly affected American life during the summer months. Now the reform is extending so as to include every season, and winter travel for rest and health has become a feature of our life. This change is part also of the new love of nature which has spread throughout the country, and which has led people to the discovery that the winter landscape has a beauty which rivals, if it does not surpass, the charm of the summer landscape. In this age the word home, without losing its best and sweetest associations, may have a larger meaning than it had in any former time. It is as easy to-day to know the other side of the continent as it was fifty years ago to know the adjoining State. All the boundary lines have been moved back by new methods of transportation. One can be as much at home to-day in the United States as he formerly was in a single county. The benefits which flow from this larger personal acquaintance with one's native land are manifold, and we believe they can be secured without the sacrifice of the quiet growth and steady habit which belong to home-loving people. To know one's country is quite as much a duty as to read the books which it has produced or master the history which it has made. We have therefore spread out a map of the United States, with the winter snows upon it, in order that our readers may see where the pleasant lines of travel run, and where health, rest, or winter scenery may be found at their best.

THE SILVER QUESTION.

THE student of public affairs who desires to acquaint himself with the coinage problem will find some aid in the article by Mr. Higgins on another page. In this article he will find stated more at length what we have recently stated very briefly, the history of the demonetization of silver and its evil results, and he will find some suggestions, toward the close of the article, as to future legislation which are certainly worthy of serious consideration. Fully recognizing the difficulties which beset the adjustment of currency for the conduct of the business of a great Nation like that of the United States, a difficulty greatly increased by the fact that the currency of this Nation must have some relation to the currency of other nations with which it is in commercial intercourse, there are a few simple principles which have been more or less disregarded which we are clear should be kept in mind, and in accordance with which all financial legislation should be shaped.

1. Money, if it is to afford a stable basis for exchange, must have some intrinsic value. Money as defined in the third subdivision of the Century Dictionary's definition—that is, "something which, though possessing little or no intrinsic value, is recognized and accepted as a substitute for money proper, such as paper money," will inevitably lead, sooner or later, to commercial disaster. Paper money must be a promise to give something, and that something must be worth receiving.

2. There is not gold enough in the world to furnish a basis for paper money. Some other basis than gold must be found.

3. The best basis yet suggested is gold and silver, established by law as equally money, upon a definite ratio.

4. There should not be three or four kinds of money circulating in the community, but only one. There should not be gold dollars, silver dollars, and paper dollars, unless the gold, silver, and paper are interchangeable, in which case there will be really but one kind of money, each answering as a substitute for the other.

5. What the United States Government, then, should aim to do is to have one currency, redeemable in coin, either gold or silver, at the option of the Government, or possibly at the option of the holder. Mr. Higgins's plan for meeting the dangers of bankruptcy to the Government involved in the second proposition—that is, in offering to redeem its notes in gold or silver at the option of the holder—is certainly well worth consideration by the distinguished financiers in Congress and in the Treasury Department.

We may add in this connection that the "Tribune" publishes an interview with Mr. Stephen B. Elkins, who suggests a modification of the Free Coinage bill confining the free coinage to silver produced upon the American continent. This would include Mexican and perhaps also South American silver. How he would prevent foreign silver from being exported to Mexico or South America and thence across our borders he does not indicate.

Several of our correspondents have asked us what we mean by saying that man can forgive sin. We have asked them in response what they mean by the forgiveness of sins. We have, as yet, received no answer to our question. Is it possible that they do not know what they mean? We hope that some of them will tell us what they suppose the New Testament means by such a declaration as "If ye forgive men their trespasses, your heavenly Father will also forgive you," or by such a promise as "Whosesoever sins ye remit, they are remitted unto them," or by such a direction as "Even as Christ forgave you, so also do ye." We are only waiting to learn from our correspondents what they mean by the forgiveness of sins in order to tell them why we believe that man can forgive sins.

The "Christian Advocate" reports that a New York theater, about to suspend a play which has had a long run, sends to that journal tickets to the first performance, with a letter thanking them for the good words said. It thinks the thanks were probably meant for "our latitudinarian neighbor, The Christian Union;" but we observe that the "Christian Advocate" did not send the tickets to its "latitudinarian neighbor." Is it possible that the "Christian Advocate" went to see the "Old Homestead" on tickets which were intended for The Christian Union?

We should be inclined to say that Dr. Deems's article on "Assumptions" on another page illustrates its title, were it not for fear that the suggestion might be regarded as discourteous. There is a good deal assumed by the scientists in some of their discussions, but the theologian is also well skilled in this branch of the art of dialectics. That there is reasonable evidence of the existence of man upon the earth prior to any event of which written or traditional history gives us any account, we suppose to be as undoubted as any fact in science not ocularly demonstrated; and whether the idea of God was original in the human race and gradually departed from and lost, or whether the human race has gradually grown into its conception of God as an intelligent and beneficent underlying cause of phenomena, is a question on which something can be said on both sides, and which cannot be settled by either scientific assumption on the one hand or theological assumption on the other. We beg our readers, however, to remember that these are not religious, but only philosophical, questions. Wherever man came from, he is here now; and however he came to his knowledge of God, he has that

knowledge now; and religion has to do with the kind of life he should lead and the kind of man he should be under his present circumstances and with his present knowledge.

THE SPECTATOR.

Nothing is more pleasing to the properly cultivated ear than hearing an intelligent old man talk, unless it may be hearing two such old gentlemen talk together. The "I recollect" with which the theme begins, the lighting up of the eye and gathering of the forces for the most effective telling of the tale, are always a promise to the Spectator of good things to come, and rarely is he disappointed. The art of relating anecdotes survives only in the speech of such old gentlemen, and perhaps it is as well that it should become a lost art. We never could do it as our fathers did it, and nobody has time to listen if we could.

* * *

A fine old man of this genus was kind enough to call on the Spectator the other day. To the charm of old age he added a freshness of mind and ability to take in new ideas which some aged persons lack. "I have given up talking of the unknowable and the impossible," this old gentleman said. "I don't intend to measure my mind by the possibilities of any other mind, nor do I ask any man to measure his by mine. I have come to the conclusion that I do not know all there is to be known, and I do not know how much can be done that I can't do. I recollect hearing, when I was a young man, a lecture on Benjamin Franklin which wound up something after this fashion: 'Franklin lived in a fortunate age. The laws of nature had not then been thoroughly investigated, and much was waiting to be discovered which Franklin was so fortunate as to discover. But now, when we have made out the rings of Saturn and the four asteroids, and when men are actually talking about sending messages by the lightning which Franklin brought down, there is little hope of any of us distinguishing ourselves by new discoveries.' Well, sir, since I heard that lecture, you know what has happened. We have discovered two hundred asteroids in place of the old four, we have put the planets in scales and weighed them, and instead of talking *about* lightning we are talking *by* lightning from one end of this globe of ours to the other. I remember, also, about the time that lecture was delivered I heard of and saw an old man who was considered a lunatic because he had spent a good deal of time and money in trying to perfect a vehicle by which a man might propel himself on wheels. 'Ride and walk at the same time!' people said. 'Why, of course he is demented!'"

* * *

The truth that there is nothing new under the sun is certainly adequately offset by the truth that there is nothing settled under the sun. There are certain words, as we well know, which have quite lost their original meaning because the supposed facts on which they were based have been proved to be no facts. They were based on mistakes and have outlasted their foundations, being witnesses to all generations of the ignorance of the fathers. The Spectator was shown, a few days since, some exceedingly beautiful leaves of soft, silken texture and silvery luster from a tree native to South Africa. "It is an elegant tree," the exhibitor said, "and bears beautiful cones." The Spectator looked his surprise, for, even to his limited intelligence in matters botanical, a conifer is a tree of characteristics inconsistent with such leaves as these. "It is a rare instance," continued his friend; "so rare that a French scientist, on being told the fact by his wife, who had seen the tree in Fayal a few years since, exclaimed, 'Impossible! impossible! Tell me no such tales.'" But the fact remains, and for aught we now know there are other similar instances. Our definition of conifers already shows a serious flaw in the light of this one fact, and, indeed, all classifications in every branch of physical science are shifting constantly."

* * *

The Spectator would be glad to see some classification of plants subversive of the present system of nomenclature of roses and chrysanthemums. A rose by the name of Madame Welch does not, to his perception, smell as sweet as the old, suggestive Damask, or the Cloth of Gold, or the more democratic Queen of the Prairie and Seven Sisters. A hint at some characteristic either of plant or blossom gives an added charm to the flower, and brings the name back to the memory fragrant with associations. Some recent propagator, in a burst of lucidity, named a beautiful flesh-tint rose the Rubens. But a neighbor, emulating his success and producing another of similar delicate tint, dubbed it forthwith the Robert Brown. Could clumsiness further go? The chrysanthemums, however, are quite as trying, and we see in our exhibitions and in our gardens the elegant Mrs. John Smith jostling the stately Mrs. James Brown. We have learned to love the flower for its brilliancy, or for its grace and airiness. But we do not know Mrs. John Smith well enough to love her. Or, if we do, it is perhaps still worse. At a local exhibition in the Spectator's neighborhood recently, the names of prominent ladies of the community were applied to new varieties lately from Japan, with a most curious effect of incongruity and actual unpleasantness. But in this, as in many other matters, it is easier to criticise than to suggest a remedy, and the Spectator rejoices that he is a spectator merely and not a reformer.

WHAT IS "MONEY"?—AND ITS PROPER FUNCTION.

By A. Foster Higgins.

THE confusion of ideas prevailing on the subject of money, the irreconcilable character of opinions which are daily uttered by the Solons of the daily press, and the very serious results which the mere utterance of those authoritative views are likely to precipitate, if not really produce, all demand that some plain, intelligent exposition of the character and requirements of true and ideal money be laid before the public.

What is "Money"?

From the exceedingly valuable and exhaustive "Century Dictionary" we learn that money is:

(1) Stamped metal that may be given in exchange for commodities—stamped by public authority and accepted as a medium of exchange. (2) In a wider sense, any article of value which is generally accepted as a medium of exchange; also, by further extension, (3) something which, although possessing little or no intrinsic value, is recognized and accepted as a substitute for money proper, such as "paper" money; and (4) any circulating medium of exchange.

In order to have a clear sense of these distinctions, let us for a moment look at the expression "intrinsic value." This term simply declares that an article or substance has a "use" for mankind, and hence a demand for it, which gives it a "value." The greater the demand and the smaller the supply, when combined, the higher rises the value. And the reverse is equally true—the greater the supply in excess of demand, the smaller grows the value. Hence, nothing in nature, aside from its usefulness and demand by mankind, has any value whatever.

The question before the public of the United States relates, at the moment, particularly to the *first* definition of money. It will be seen that the special function of money is to fix values—that is, to furnish a medium of absolutely fixed value, wherewith to make an exchange when the relative values of the articles to be exchanged are determined by the parties to the trade. The first and most important characteristic of ideal money is, therefore, a "fixed," non-vacillating value—a value which, once being determined and accepted, must forever remain unchanged.

The selection of a metal involves also two other considerations: (1) The quality of that metal in existence must be ample to supply all requirements for its use as money, and (2) it must not be in such excess as to render its entire absorption as money to be beyond the real requirements of the world for the largest volume of money at any time. It will be seen that an ideal metal is very difficult of attainment. Every metal which has a use in the arts and sciences is to that degree objectionable, inasmuch as increasing demands for that metal for other uses will sooner or later disturb fixed values and compel new adjustment of its monetary standard; and precisely in a similar manner, unless the supply can be constantly increased by man to keep pace with increased population and the swelling tide of the world's necessities and desires, an undue appreciation of that already in existence will take place, to the disturbance of the relations of mankind and positive injustice and injury to the entire class of debtors all over the world.

In order to still further insure this stability of value, the metal selected should have the quality of indestructibility, non-corrosiveness, and be one upon which mere lapse of time could by no operation of natural causes create deterioration. Suppose, then, some metal has been selected by general approval as having the most of the desirable qualities of any one natural metal, and the weight and fineness of the respective coins fixed and decreed, it is evident that the only means whereby this standard could be established would be to open the mints to its entire and exclusive use for money. In other words, the end to be attained being that it shall not vary below the coin value, all that is produced must be admitted first to the right of coinage. This insures that, whatever other use and demand for that metal exists, it can only be satisfied by a purchase of the metal at a price fully equal to the coin value, and never less. If any limit whatever be placed upon the extent to which the supply may have the right of coinage, then all surplus becomes a commodity to be bought and sold in the market, and varying daily with the fluctuating demands of mankind for its other uses, and hence disturbing all transactions of every nature and creating an intense longing for that element of stability which it would thus be deprived of.

Let us apply these principles. The quantity of money of all kinds now in use in the world may be approximately stated as follows:

Gold	3,500 millions.
Silver	2,500 "
Paper	4,000 "
Total	10,000 millions.

This demonstrates that not only has no one metal been found able at all to fill the requirements of money, but that with even two metals a sum nearly equal to both metals together has been found necessary, and paper money, redeemable in coin, has been injected into use as money. The population of the known civilized world is not less than 1,200,000,000 (twelve hundred millions), so that the entire bulk of money represents an average of, say, $9 per capita. The increase in population of the world is 10 per cent. in ten years, or, say, 1 per cent. per annum; therefore, to keep pace with the mere increase in numbers requires an annual addition of 110 millions of dollars to the bulk of money. From the best attainable sources, the world's product of gold has fallen from 133 millions in 1870 to 115 millions in '80, and to 100 millions in '83, and has averaged about that since. The consumption of gold in the arts and sciences and dentistry is something enormous, and is placed at not less than 70 millions per annum. If any such sum be possible, it is certain that gold alone is utterly incapable of forming or being established as an ideal or even a true expression of money value on the lowest and least possible bases of calculation.

In the foregoing deductions any investigation will show that every basis errs on the side of moderation. The increase in population in the United States, instead of 1 per cent., exceeds 3 per cent. per annum. The demand for money, in fact the necessity for money, has in reality no relation to numbers of people. Mulhall, in his "Balance Sheet of the World," declares "the Americans use three times as much money as we do, their ratio being 80 per cent. in relation with commerce against 28 per cent. in Great Britain, and 56 per cent. for Europe in general." This does not still express the true relation which creates the demand for money. It would seem that it is the activities of a nation, its actual transactions, which create the demand for and the use of money. Take this Nation, for example; the gigantic transportation and interchange of its productions, estimated by some at 30 and by all at not less than 15 thousand millions of dollars per annum, the daily real estate transfers all over this vast Union (in this one city often amounting to an average of a million of dollars per day), the payment of 20 million of workers, requiring an average of 30 millions per day, and all the multitude of enterprises of this restless mass, has driven us into numberless expedients to supply the place of real money which cannot be created or supplied.

My object, however, is not to attempt to analyze these conditions in detail; it must be demonstrated that any attempt to make gold a sole basis of money value is futile. It will also be apparent that if abundance of gold were at command to be made the sole standard of value, to suddenly, by an act of legislation, without giving the world the opportunity and right to exchange its silver for gold at a perfect equality of values heretofore attached to them respectively, and without adopting absolute safeguards that the transition should be accomplished without a disturbance of existing values, would be to perpetrate an outrage on the rights of mankind, and would, in its recoil, bring about

an extreme of retaliation, resulting in a double evil. Such I believe to be the prevalent fermentation of public opinion as to the demonetization of silver. It is now determined by as wise a tribunal as could be devised—men who themselves adopted the act, and would, therefore, naturally defend it to the utmost possibility (the Royal Commission of Great Britain on Gold and Silver)—as follows:

1. That gold has greatly appreciated in value.
2. That it has become scarce.
3. That it is a leading cause of the general depression in trade and industry; and,
4. That the rise in the value of gold, and its scarcity, has been caused by the demonetization of silver and the falling off in the supply of gold.

Such are already the ascertained facts which monometallism produced in the decade past. The future of a persistence in this measure is expressed by the same Commission. They say: "It must depend upon the action taken by the various countries where the question of currency is still unsettled. Your Commission on this point would simply remark that if effect should be given to the policy of substituting gold for silver and giving gold the preference, and thus displacing silver from the place it has always occupied, of doing the work of the currency over at least as large an area as gold, no possible limits could be assigned to the further fall in its value that would inevitably take place." This may be expressed in other words thus: "No one can tell to what extent gold will thereby be appreciated, and the prices and values of everything in the world be depressed." And, let it be remembered, this is what will occur if we attempt to remain on a single gold basis of value.

It has been argued that this effect will not be as disastrous as some say; because it is like water, will find its level, and what is lost in one way is gained in another, etc., etc. This may be so in some instances; it will be so as respects new transactions, but it has a fatal operation on all fixed debts existing at the date of the transition. The debt must be paid in the sole coin used and to the entire sum named. If values of everything the debtor owns recede 25 to 30 per cent., he owing $1,000 must sell $1,250 to $1,300 of assets to pay his debt thereafter. The bonds of the United States Government during the war were sold on the basis of gold, at 45 cents per dollar. When that debt matured the Government paid 100 cents gold for values received by it at 45 cents. This was due to a disturbance in the value of *established money* between the dates of the creation of the debt and its payment. The debts of the world are something the human mind cannot grasp. The debts of nations are 25,000 millions; of municipalities of the world are probably as much more; of individuals, railroads, and all corporations, as much more; so that it is probable the debts aggregate 75,000 millions. What an effect on the world, therefore, would the arbitrary increasing by legislation of this sum, or any sum that represents the debts, by 20 to 30 per cent. have!

What resource remains for escape from this dilemma? Clearly, the return to what the world in its wisdom had for centuries adopted—bimetallism. And if silver is to regain its relative value, how clearly does it appear that Free Coinage is the only possible starting point! Without this all surplus production of the metal becomes a commodity; is offered and forced at sale. If the requirements for all other uses than money will not readily absorb this surplus, the price immediately recedes, and constantly fluctuates, as the joint demand for "money" and "otherwise" draws upon it. It certainly appears, from the best statistics, that the quantity of silver which the world's supply affords is not more than enough, after draining the amount used otherwise than for money—*i. e.*, in the arts and sciences—to supply the actual deficiency which gold falls short of in the annual requirement. If this be so, all prophecies of "disaster," "driving out gold," "demonetizing gold," etc., are the merest fancies of diseased and unreasoning imaginations. The press is very much to blame in its treatment of the matter. Without any real facts to justify such statements, the most respectable of our dailies repeat again and again the assertion that gold is *being* hoarded, knowing as they do that such a statement impels many thoughtless people to "go and do likewise." What others do, they argue, must be for some good reason, and they themselves do the thing, when, perhaps, they are the leaders in the proceeding.

Of the two courses, I see much less risk of disaster and evil in free coinage than we know by actual experience follows in the train of monometallism. And if this coinage by the United States Mint be limited to the products of the mine smelters and refiners of the United States, no danger can follow.

It is needless to say that this consideration is limited to the proper basis of all money, and if united action of the principal governments of the world could be attained, the evil could quickly be cured. But, in default of this, the United States finds itself forced into independent action; and experience has shown us how important it is that all money in this country and issued by fiat of this Government should have, not only a fixed value for home purposes, but be equally valuable to any foreigner and for all purposes connected with foreigners. The very distinguished Secretary of the Treasury during the war considered it a necessity to create "greenbacks" as money, which had no basis of redemption in coin. Government bonds, being purchasable in greenbacks at par, receded to an exact equality with them. Gold became a commodity; was rapidly run up in premium until it reached 285, making $1 of currency in gold value of 35 cents. Of course all things adjusted themselves to this standard, and all the transactions of the citizens of the United States were made upon the sole basis of the legal tender currency. Millions, yes, thousands of millions of debts were incurred upon these bases. Now, mark the result: Government bonds were payable in coin; it was enacted and announced that this would be treated as gold coin; the currency was declared to be and would be at a given date redeemed in gold. The entire fabric of "money" gave way; the value of everything rapidly receded. Every one who held property of any kind purchased in currency saw that property, without exception, recede in value, and, by reason of the entire absence of gold, much below its real gold value. Every man and corporation that owed a dollar was confronted with the fact that whilst every dollar of assets was now only possible to be sold at 50 cents or less, yet that every dollar of debt for which only 40 to 50 cents value had been received must now be paid in 100 cents gold value. Result: widespread ruin, failure, and bankruptcy to hundreds of thousands, and frightful loss to every man who owed a dollar.

Now, had the United States Government sold its bonds for value in the world's accepted dollar of value (at that time, by virtue of the demonetization of silver, gold only) it perhaps would have realized only an average of 50 cents on the dollar for its debt. Supposing this total be estimated at 3,000 millions, the Government would possibly at the utmost have lost 1,500 millions of dollars, but with the gold thus obtained it could have issued currency redeemable in gold and have maintained it to the end, and thus have saved the awful fluctuations in value and the great positive losses inflicted on its citizens by the unwarranted increase in every dollar of obligation and debt, thus changed from currency worth 45 cents to gold worth 100 cents. The Government not only stood the loss of the 1,500 millions, in fact, but by its proceeding inflicted losses on its citizens which no man can correctly estimate, but which in all probability more than doubled the Government loss on its own transactions.

This warns us that whatever "money" is established by government must be of fixed and stable value, and made so by the government *at all cost to it*. I think that the suggestion contained in a bill offered by Senator Plumb that government should issue one sole currency redeemable in coin, either gold or silver, at the option of the government, an admirable suggestion. I even think that it might go further, and declare it freely redeemable in gold or silver at option of the holder. Make such adjustment of the payment of duties as would secure the gold, or have the authority at all times to keep by purchase on hand an ample supply of gold to meet any demands for redemption. If it costs the government even quite a considerable sum per annum in the purchase of gold to maintain this state of things, it will be more than counterbalanced by the saving of panics and depression, and it will be the cheapest way of giving this country an absolutely fixed standard of value which the world would soon recognize by pouring gold into this country for investment, and rapidly do away with any necessity for the purchase of gold for redemption. The United States Government must not leave this question to the people's individual action; that is, to produce financial disaster on all sides. It should grapple with the difficulty; place this country on the true foundation, and stand the result. The worst would be a possible sacrifice for the brief period necessary to show its reliability, but many of us believe no such necessity will ever arise.

ASSUMPTIONS.

By Charles F. Deems, D.D., LL.D.

AROUND the definite boundaries of the scientific territory there lie many things which to superficial observers seem to be part of that territory. There are many assumptions found almost constantly in our literature which have not the slightest scientific foundation. There are things assumed to be facts which never have had any existence except in the brains of those who have evolved them for the purpose of sustaining some hypothesis. It is characteristic of our age to rest as much upon these dreams as upon those things which have stood the test of scientific examination for several centuries.

Let us look at some of these assumptions.

We find our first illustration in an article by Grant Allen in the "Fortnightly Review." He calls it "Practical Religion"—but by practical religion he means worship, the temple, the altar, the sacrifice, as distinguished entirely from anything and everything within the man, such as faith and hope and charity. In order to establish his position he collects his facts from the book "Africana," written by the Rev. Duff MacDonald, a Presbyterian missionary in Central Africa. Mr. MacDonald is certainly good authority for the facts. Mr. Grant Allen holds that they show that all religious nations agree in the "primitive" respect and reverence for the worship of ancestors. It is not now undertaken to examine his argument, but it is indispensable to that argument to *assume* that the original condition of man was just the condition of the savages whom Mr. MacDonald found at the Blantyre Mission in Africa. It is *assumed* that men began at the bottom, as in this remark: "I have quoted at such length from this recent and extremely able work because I want to bring within strong relief the *fact* that we have here going on under our very eyes from day to day *de novo* the entire genesis of new gods and goddesses." It is plain that we have no such thing.

We object to this groundless and persistent assumption that at one period of the history of the race mankind existed without any idea of the supernatural whatever, and that the theistic idea is one that was gradually evolved. Now, this is a pure assumption, without the slightest foundation in fact. There has never been brought forward anything whatever to prove it; but everything that has come within the knowledge of scientific and philosophical men points to the probability of the exact opposite. The Africans in the Blantyre Mission are not a people who have come up from something lower, and are using a position which they have gained as steps to some higher platform; on the contrary, these people are most probably descended from those who had the supremest belief in the existence of a God, and a much clearer idea of his nature than that of any existing savages.

This baseless, dreamy assumption was made because it is necessary to a certain special form of the evolution hypothesis. That accounts for *its* "genesis." There does not seem to have been discovered a single fact in the history of mankind to justify any man in using the phrase "genesis of the theistic idea." That idea in man is not the product of a genesis. It is probably the result of a revelation. We have nothing on which to rest the probability that the human mind would ever have reached the idea of God if God himself had not made it known.

It really becomes tiresome to have these assumptions taken as if they were fixed facts. If we know anything of the past at all, we know that the first peoples upon the face of the earth had clear conceptions of God, and they themselves declare, and have transmitted to us through tradition, the fact that they did not reach the idea of God by any logical process or intellectual evolution, but that they received it from God himself. The cool manner in which such writers as Mr. Grant Allen set aside known facts and well-established history when they stand in their way will make these gentlemen objects of amusement to the enlightened generations which are to succeed us, provoking as they are to those of us who are compelled to be their contemporaries.

We have another assumption which is expressed

to us in the phrase "Prehistoric Man." We hear much of it, but we can find nothing of him whatever except here and there a shred or two of the stuff of which dreams are made, on which shred or two somebody has written the initials "P. M." Now, either there was or there was not such a personage. If there was such a personage, then he ceases to be prehistoric, for we can know nothing of him if we cannot have at least this little bit of history, that he once was. To be actually prehistoric would keep the man so entirely out of our view that he never would be thought of. We might just as well talk about systems in space that never were in the range of human vision, and have long ago disappeared from the universe. What would be thought of an astronomer who should be perpetually assuming that there were created worlds before any act of creation? Does not that whole body of evidence of the existence of men, of whom we had no account until we came upon some relics, show rather that there may have been races existing in what are historic times for us, but on which *they* made no trace? That is conceivable. Has anything more been proved? But if evidences shall be found anywhere of the existence of such men, very plainly the true phrase would be "non-historic" or "ex-historic," certainly not *pre*-historic. The whole of any race of generated beings must have come from an original pair. Now, we have very much of the history of the first pair of human beings who existed. There cannot be anything of a series before the beginning of that series. The phrase prehistoric man, therefore, embeds a fallacy in its very formation.

These two are probably the most frequent assumptions without any foundations now current in our literature. But we fear that there is a growing disposition in their direction. For instance: Here is an article on the "Origin of Death" in the "Eclectic Magazine," February, 1890, in which it is held that, in any form of complexity of structure, in the first departure from simplicity the seeds of death were sown. In the argument it is stated that there are living things innumerable which have escaped and will continue to escape the common lot of death; that these beings are untroubled by an anxious search after the *elixir vitæ*, and for them has been solved the riddle of the painful earth; and that the only drawback to their immortal life is that they do not know that it is theirs. It is held that these immortal creatures are one-celled animals of whom the amœba is taken as the type. This little immortal is described as a minute, jellylike, irregular-shaped particle of protoplasm; as if any one *knows* that there is any protoplasm, in the sense in which it was used before its more recent technical employment in anatomy to designate that something, like the watery part of the blood, which fills elementary cells. It lives in the water, and is always changing its shape. It takes in and ejects food at every point of its body, every part doing everything. It does not generate. When it has reached a certain size it divides equally, so that there are two of it, or them, whichever may be scientifically grammatical. And this goes on *ad infinitum*, each half "being a separate individual exactly like its fellow, and passing through the same stages of growth and fission."

But the main point is left out of the article. Is it assumed that all that have ever been portions are to be taken collectively as one immortal? That would be to make a dividual individual. Or is it assumed that the first amœba, the little bit of original jelly-drop, is still alive, having first become two, then four, then eight, then sixteen? What space of time does it take to fetch on a fission in any one of these particles? If any one will take his slate and multiply one by two, and go on doubling, he will soon come to find immense numbers. What is to hinder the original amœba from being in existence when all the waters of the world shall have been crowded with these living things, as the amœba is not amphibious? What is to become of things when every particle of water is crowded with a population that has not room? The author guards against that by saying that it is not mere death, that molecular death which is the condition of life everywhere, but only that since the beginning of the life of the amœba on this planet that life has known no death by senile decay or by definite arrest. Will any one tell us how that could be scientifically discovered? We have heard of a very old lady who heard that the crow would live a hundred years, and bought a young one to see if that were true. But who can or could know this to be a fact? If it be a fact, that original created solitary amœba is still in existence amongst its countless parts, unless itself has been destroyed by some extraneous agency. Does it wear a tag?

Is all this stuff science? That is to say, is it the result of properly observed and accurately recorded observations of phenomena which present themselves to one of the five senses, together with such inductions as may be made therefrom by a carefully conducted process of legitimate reasoning? Whatever does not fulfill these conditions is not science. It may employ some of the technicalities of science. It may put on the air of science, but when a really scientific man comes to listen to it, it sounds like a "lingo." Let us have done with such things. The roguish little grandson of a great philosopher does not become a philosopher by putting on his grandpa's gown and spectacles.

SHORT STUDIES IN LITERATURE.

V.—AN ILLUSTRATION FROM INDIA.

By Hamilton W. Mabie.

IF the fundamental fact that literature is an expression of Life needed further illustration, it might well be taken from the history of a very different race. The Hindus are defective in that artistic quality which the Greeks possessed in so rare a measure, but they are as sensitive on the side of imagination as the Hellenic race, and they possessed a deeper instinct for religion, a keener sensitiveness to the wonder and mystery of the world. Such a people will early break the silence of a rich, meditative life with voices of adoration or invocation. This is precisely what occurred in the history of the Hindus. It is now generally believed that they entered India not later than the year 3000 B.C., and that parts of their earliest known literature date back at least twenty-four centuries before the Christian era. The "Rig Veda" is one of the oldest and one of the most interesting literary monuments; it has the double interest of noble substance and eloquent form, and of a revelation of mind awakening to the wonder of things. The thousand and more hymns which it contains were composed during a period of probably not less than a thousand years, and by a great number of poets whose names, if they were ever known, have long since been forgotten. The words Rig Veda embody a profound suggestion of the origin and character of the poems with which they are identified; for Rig means "praise," and Veda "highest knowledge." The highest knowledge or experience of men, turned to adoration and expressed in a series of sublime hymns, describes this great Hindu work; a work, not of literary intention, but of a deep, wide movement of one of the greatest races face to face with the sublime manifestations of nature before science had begun to observe or philosophy to speculate. Professor Max Müller emphasizes the popular origin of these hymns when he says: "The whole history of the world would be incomplete without this first chapter in the life of Aryan humanity which has been preserved to us in Vedic literature." The chief significance of these poems, as of the earlier poems of Greece, lies in this fact, that they preserve for us a chapter in the life of humanity.

In the case of the "Rig Veda," as in that of all old ballad and most epic literature, the poems had been handed down orally from generation to generation long before they were reduced to writing. These precious heirlooms were the intellectual treasures of families, who preserved them with sacred care. It was an immense task to carry such a vast literature in the individual memory, but it was a task for which men prepared themselves by special training. There are not a few men in India to-day who know the "Rig Veda" by heart.

The phrase "by heart" carries a deep suggestion with it: the suggestion of a possession of a piece of literature in which the heart absorbs more than the mind, so that it becomes, by spiritual assimilation, a part of the very nature of the possessor. These creations of prehistoric men were expressions of their whole natures brought into contact with the great facts and forces of life. All great works of literature reveal this deep and vital quality; this perception of the sublime order of things, not through the mind primarily, but through experience, emotion, and imagination.

The Vedic hymns were sung in the valley of the Indus centuries before the Ionic Greeks were reciting the stories of the Trojan war. They were the utterances of a universal worship before worship had become the business of priests. In these patriarchal days each family constituted a community complete in itself, and each head of a family was its priest and king. The building of an altar was a simple, universal act; the habitual act of a religious race whose faith had not yet hardened into dogma, nor its simple, natural worship been elaborated into ritual. Beside this altar stood the head of the family in his function as a priest. The conception of religion was childlike, although not lacking sublime intimations of the great mysteries which not only encircle divinity but enfold humanity as well. The gods are powerful and men are weak, the gods are rich and men are poor, the gods have all knowledge and men are the victims of ignorance; what, therefore, shall men ask save protection from their enemies, grain from the soil and fleece from the flocks, safety from tempest and lightning and the blasting heat, full households, long life, and abundant honors! Such are the petitions recited in these prayers which were sung in the Indus valley by the head of the Hindu families in the earliest dawn of history. The feeding of the fire on the altar with food acceptable to the gods, the pouring of the wine on the ground, the hymn of praise, thanksgiving, and petition—could any worship be more natural or any literature issue more directly from the life of men? These hymns are not difficult to understand, because they express primary emotions and wants, and antedate the metaphysical subtleties and vast, inorganic caprice of the imagination in which the later Hindu mind not only lost its early clearness of perception, but parted with its early artistic instinct. All men comprehend the longing of the forgotten poet who eased his soul in these fine lines:

"Where there is eternal light, in the world where the sun is placed, in that immortal, imperishable world, place me, O Soma!

"Where life is free, in the third heaven of heavens, where the worlds are radiant: there make me immortal!

"Where wishes and desires are, where the place of the bright sun is, where there is freedom and delight: there make me immortal!

"Where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained: there make me immortal!"

There are deeper notes than these purely personal solicitations in these venerable hymns; there are spiritual aspirations, longings for communion with the divine, meditations on the wonder and pathos of human life, sublime perceptions of the depths and heights of the divine nature:

"Varuna dwells in all worlds as sovereign; indeed, the three worlds are embraced by him. The wind which resounds through the firmament is his breath. He has placed the sun in the heavens and opened a boundless path for it to traverse. He has hollowed out the channels of the rivers. It is by his wise contrivance that, though all the rivers pour out their waters into the sea, the sea is never filled. By his ordinance the moon shines in the sky, and the stars, which are visible by night, disappear on the approach of daylight. Neither the birds flying in air, nor the rivers in their ceaseless flow, can attain a knowledge of his power or his wrath. His spies behold both worlds. He himself has a thousand eyes. He perceives all hidden things that have been or shall be done."

After this fashion these poetic natures approached the gods and worshiped them, and the unaffected expression of their adoration became their earliest literature.

A PRACTICAL UTOPIAN FACTORY.

The Christian Union has had a good deal to say, from time to time, either on its own responsibility or through its contributors, about the discomforts, not to say sufferings, of factory laborers. But in this case, as in almost every case of controversy, there is a silver side to the shield—it is not entirely black and corroded. We have received, indorsed by good authority, an article that recently appeared in the New York "World," describing a model factory in Newark, N. J., which is very cheerful reading, inasmuch as it points out the silver side of the factory shield. The number of employees in this factory is about 325, only fifteen of whom are males:

"The comfort of the girls is made a study, and everything that tends to good health is rigidly enforced. The sanitary conditions of the building are perfect. On the fourth floor, where the greatest number of girls is congregated, the windows are opened for a certain length of time each noon hour. The building is heated by steam. There are no rigid or unreasonable rules to follow. Each one has an obligation to meet, and if any instruction is to be given it is done in a kindly, pleasant way. The firm has a dining-room in the basement, provided with long tables and chairs. Here the girls can eat their luncheons. They are provided free tea, made on the premises. At this season

of the year, when food of a more substantial kind is necessary, soup is dispensed at two cents a plate—barely enough to defray its cost. Free crackers are served. The soup is made in a big, bright copper kettle, from canned material—beef, oxtail, mock turtle, and chicken. An experienced cook is employed. Boxes of crackers are provided upstairs for girls who want a bite to stay them until noon. Many of the girls prefer going home to dinner. To all such a liberal concession is made in regard to time, and if a few minutes over the hour is taken, nothing is said.

"A corner of the second floor is set apart for recreation at noon. In that corner is a fine piano. Among the girls are several excellent performers, and nearly all the girls dance. It is no trouble to form a set or to start off in the dreamy waltz. Some of the girls who can play are always ready to. On the window-sills at the 'ballroom' end of the room are pots of fragrant flowers to help make the place cheerful. Girls who choose to bring pots of flowers are welcome to place them on the window-sills. The firm has a big stock of umbrellas, so that in case any of the girls are caught in a storm, one is loaned.

"There is a large steam-heated bathroom for the girls, and one for the men.

"The firm owns considerable property surrounding the factory, some of which has a growth of trees on it. Under these trees seats have been placed, so that in the warm weather the girls can eat their luncheons in the open air. A back gate leads from the premises to the street. Keys are given to the girls, so that in coming to and going from work they can take a short cut. These employees have the luxury of an elevator and open fireplaces on each floor, and the lightest rooms possible to imagine. There is not the slightest indication of a foul odor in the building. Four employees keep it in apple-pie order at all times, even to the distribution of disinfectants."

There is also a reading-room supplied with periodicals for the use of the girls. The proprietors report that this attempt to minister to the comfort of their employees is entirely successful from a business point of view. The workers are by it made to feel that their interest is identical with their employers', and that the success of the firm means their success, too. This development of this sort of spirit in the relations of capitalist to laborer, and *vice versa*, is likely to be one of the best and surest methods of doing away with "labor troubles."

CHEAP READING.

By Arthur Reed Kimball.

A DOCTOR in a flourishing New England city, whose practice carries him largely into the outlying farming districts, was discussing international copyright the other day. He said:

"Among many things that observing doctors learn about people, things which ordinary observers would not be so apt to note, are their reading habits. I don't believe that the average farmer's family in this vicinity sends one of its members to a bookstore to buy a book once in a year. I don't refer to the poorer farmers' families, I mean the more prosperous farmers' families. The library of such a family is a curiosity. It includes, of course, a lot of old-fashioned books handed down from a former generation, generally of a standard character, very often religious, bought in the days when New England farmers owned good books and read them. Besides these there are a few pretentious books, with a great deal of gilt on the covers, on almost any of four hundred possible subjects, which the traveling book agent has by his eloquence induced some member of the family to purchase. There are in addition some paper-covered novels, as cheap in their contents as in their looks, and the weekly newspaper. That is the library, that includes almost all the family's reading, of the average prosperous New England farmer's family to-day."

I do not believe that my friend the doctor overstated the case. While there is probably less buying of books, proportionately, in New England farming districts than in the adjacent villages, towns, and cities, there is very little book-buying in the latter—much less than there was years ago. I, for myself, for example, live in a prosperous New England city of 35,000 inhabitants, of certainly the average culture and intelligence. The principal bookstore of this city has shown a marked decline in the number and character of the books kept there for sale in the ten years I have lived in that city. One thing to attract the eye on going into that bookstore is the immense number of newspapers, daily and weekly, magazines, and cheap paper-covered novels. In holiday time there is a display of books, but principally of novelties in illustrated books, intended for the holiday trade. It is true that among the many wealthier citizens of the city there are a number who have fair libraries, composed principally of standard works. It is also true that these wealthier citizens for the most part buy in New York the books which fill their library shelves. Thus the local retail book dealer is brought into disadvantageous competition with the large book houses of the metropolis. This accounts somewhat for the paucity of books in a so-called bookstore. It is also true that in New England cities of perhaps double the size of the one I live in, the demand for books is sufficiently large to sustain really good bookstores. But, after all such allowances have been made, it must still be acknowledged that bookstores in the New England cities, as indices of the reading habits of the people, show a lamentable decline in those habits. The newspaper is largely accountable for this; but magazines, and especially paper issues of cheap novels, are more accountable for it. The love of trash grows by what it feeds on, and you will find that trash everywhere, even on the sitting-room tables and in the libraries of the cultivated and the wealthy.

The principal argument against international copyright, the principal cry of the demagogue who has blocked it so many years, has been that it would cut off the cheap reading of the dear people. "Cheap reading" has been almost universally conceded to be a blessing throughout the long discussion of the subject. This is curious by contrast. In the discussion of other subjects of popular interest the leader of one of our political parties voiced the sentiments of that party when he said that "a cheap coat makes a cheap man." Much as that saying was ridiculed by the other party, there is a sense in which it is true. A pretentious coat, one that is an imitation in style or loudness of the more expensive and elegant garment of the rich man, does make a cheap man. There are cheap books whose existence is a blessing. It is a boon to those who are not wealthy that they can buy for a dime or a quarter standard works of the best literature in paper issues. But, as General Booth characterized certain benevolent schemes as doing sixpennyworth of good and a shilling's worth of harm, so the good that is done by cheap issues of standard books is vastly overbalanced by the harm that is done by the cheap issues of cheap books. The natural tendency in these days of intense application and overwork is to read a book for the same reason that one goes to the theater—to find amusement and relief from what one is constantly thinking about. This tendency, which will assert itself sufficiently in any case, runs into extreme excess, owing largely to the ease with which it can be gratified. The vast supply of cheap trash on every hand, much of it worse than trash because it is positively immoral, actually forces out the claims of books that require thought, or that appeal in any way to the artistic sense. This sort of cheap reading does make, must make, can only make, cheap readers.

The principle of cheapness as applied to literature does not stop with the publication of the trash of the cheapest sort of authors. Yet this of itself is a consideration that ought not to be overlooked. The demand for cheap novels encourages every penny-a-liner to flood the market with his foolish wares. What else could one expect when the price current for the story of an author unknown to fame, a story forty thousand words long, is from seventy-five dollars to one hundred dollars? The poorest reporter on the most obscure paper is a better paid workman than that, and, by so much as he is better paid, is encouraged to do the best that is in him. But, this one side, cheap pay means cheap work from men of even great literary talent. Literature in each age has its own pot-boiler. The pot-boiler of to-day is a sensational novel, dashed off as fast as the pen can travel or the typewriter be worked. Perhaps it is better and nobler for a man of true literary instincts to depend on some other business for his living, that he may enjoy the pleasure of following literary pursuits in his leisure hours. But to few men is it given, like Stedman, to possess a double genius, a genius for business and a genius for literature. Most of those who choose a literary life are not, unluckily, independent of what their Pegasus earns, and cannot, unluckily, keep a hack for the ordinary business of life and reserve Pegasus for special occasions. In short, if they follow literature at all, they must follow it as a trade, as a means of livelihood. It is the misfortune of circumstances, rather than the fault of the individual, which compels these men to adapt themselves to the prevailing conditions of literary production. And thus it comes about that an author who could write "Archibald Malmaison" should stoop to writing up the penny-dreadful recollections of a police inspector. The competition with trash bears equally hard, though in an indirect way, upon authors who in their pride refuse to do anything but artistic work. An intimate friend of the late Richard Grant White told me that he did not believe that Mr. White, in the last years of his life, was able to earn more by his pen than twelve hundred dollars a year. Think of it!—twelve hundred dollars a year as the income from his pen of so eminent a Shakespearean scholar and philologist as Mr. White, who could at the same time command a style that charmed and pleased the average reader, whether he was discussing some learned subject, or was commenting on ordinary phases of life here and abroad.

I have not touched upon the injustice of forcing literary men into dishonest competition with the stolen work of foreign authors, and I do not intend to. That side of the subject has been so exhaustively discussed that all who are interested in international copyright at all are more than fully informed on it. What I have tried to do is to point out a few of the effects of cheap reading upon the readers themselves. Cheap reading has, except in the larger cities, driven books off the shelves of the bookstores, and out of the libraries of all but the rich. While it has brought within the reach of all many works of value in a cheap form, it has flooded the market with trash—a temptation demoralizing both to those with good reading habits and to those with no reading habits at all. To the just complaint that our magazines are "journalized"—that is, that their articles are no longer selected for literary merit, but because of the notoriety of their authors—is now added the complaint that the great mass of novels is also "journalized"—that is, they are written by the thousand words, paucity of ideas being padded by prolixity of style, and are constructed on the hasty and imperfect methods of hurried newspaper work. This, on the one hand, encourages the cheapest sort of writers to turn out all the books they can possibly produce, and, on the other hand, discourages writers of genuine literary ability, even of genius, from doing anything more than mere hack work. If they would earn their wage they must keep up with the procession.

Under such conditions it is fortunate that American literature is still preserved. By the practice of plain living for high thinking, by resorting to all sorts of semi-literary work from journalism up, by good fortune in obtaining fairly lucrative places in the service of great publishing houses, by the better fortune of happening to be independent of the pecuniary rewards of literature, our American authors have managed to maintain the unequal struggle and have upheld American prestige in the world of letters. Their pluck and persistence is a sure promise of what may be hoped for, both for their readers and themselves, when international copyright is an established fact.

SHE LOVED A SAILOR.[1]

AN AMERICAN ROMANCE.

By Amelia E. Barr,

Author of "Jan Vedder's Wife," "The Bow of Orange Ribbon," "The Squire of Sandal Side," "The Border Shepherdess," "Feet of Clay," etc., etc.

CHAPTER FOURTEENTH.

BAD AT BEST.

"He who beateth his slave without fault, his atonement for this is freeing him."

"A man who behaveth ill to his slave will not enter Paradise."

"Him whom God hath ordained to be the slave of his brother, his brother must not order him to do any thing beyond his power; and if he doth order such a work, he must himself assist him in doing it."

"Forgive thy servant seventy times a day."

—[Laws of Mohammed.

IT was about ten weeks after this event—a misty, chill evening in December—when Mr. Joe Wilkins again saw the city of Memphis. His long absence had given Forfar much anxiety; but the subject was one he did not care to speak of to his neighbors. There was, indeed, a kind of *esprit de corps* among slave owners which forbade the discussion of the most objectionable features of "the institution," and even punished with social ostracism those who flaunted them in the public eye.

[1] Copyright, 1890, by Dodd, Mead & Company. All rights reserved. Begun in issue of October 30, 1890.

Few would have blamed Forfar for selling his father's sons and daughters by a slave woman if he conducted the affair in an unobtrusive manner, but all would have resented any public exhibition of such inhumanity, as a kind of wrong to themselves; the more especially so when the North was watching with a million eyes for such examples.

Communication between New York and Memphis was then roundabout, and not particularly frequent. The New York "Herald" was in its babyhood, and did not push inquiries and information into all the dark and lonely places of the Union; and though all the daily papers of the great city noticed the carrying off of Wilkins and the officer, it was not likely that any of these papers reached Memphis, and the affair was not further commented on, and was soon forgotten.

But Nigel was both anxious and angry. He believed Wilkins had obtained possession of the boys, carried them to New Orleans, and, with their price in his pocket, gone to the new land of plenty and promise called Texas. He remembered how enthusiastic Wilkins had been on the subject, and as week after week passed away this conviction became in his mind a settled one. It made him tingle all over to be the dupe of such a man; but if he had been duped, those two boys had been sold, and he felt an infernal pleasure in the compensation.

For though his slave stepmother had ever recognized his right, and ever treated him with respect and kindness, he remembered the favors and the love given to her children as something taken from himself. He resented the relationship from his earliest conception of it, and his action after his father's death was simply the carrying out of a revenge he had promised himself for many years. And he had an accommodating conscience; he counted up to it the money spent on educating those slave children, and was sure the price of their bodies would barely replace the sum taken from his patrimony; and his conscience accepted the calculation and was satisfied.

He was sitting on his hearth that December evening, busy with thoughts kindred to these, when Wilkins suddenly entered the room. Nigel looked at the man, and put his hand in his breast, but he did not speak.

"Friends! Captain," said the man, advancing, "you should hear a man before you speak in that way," and he touched on his own breast the pocket in which his derringer lay ready to answer.

"You might have written, Wilkins, if you could not speak."

"I have been at sea ever since I touched New York. Is there any post-office there, sir?"

"Take a seat. Tell me what has happened. You got the boys?"

"No. I did not."

"What then?"

"I got to New York at midnight. I had the warrant for their arrest out by noon next day. I could not find the hunchback, but his landlady said he was sure to be in his room at three o'clock—he's actually going to school yet, sir—and the other sprig had been sent to Flushing to collect money. His employer would have nothing to say to me, one way or the other; but, welcome or not welcome, I and an officer hung round the store waiting. The boy came back about half-past three. He knew me in a moment, and ran; and after fighting off a man and woman who tried to hold us, we ran after him. He fled straight as an arrow to a ship called the 'Arethusa,' and her captain jumped up England's interfering old flag, lifted his anchor, and put out to sea, with Joe Wilkins and a sheriff's officer on board."

"The 'Arethusa'?" screamed Nigel. "Captain Bradford?"

"The same, sir; and a more insolent tyrant is not on this planet, sir. What I suffered on that ship, sir, I'll never be able to tell. It was a hell on earth, or on water, which is far worse. But I'll take it all out of some nigger's hide yet. No bed, no victuals but what the cook threw to me, as if I was a dog—the scrapings of plates, sir! No whisky, my tobacco done the second day, sick as a dying dolphin, and wet through the most of the time. And them two boys, sir, parading up and down the quarter-deck with the Captain and the best of the passengers! Give me some whisky, sir! I'm sick yet when I think of it."

Nigel passed the bottle, but was unable to speak. His rage scorned the poor expletives of any human language he knew. He could only finger the pistol in his breast, and think of murder.

"We had one storm on the top of another till we were nearly half over, and then we met a ship homeward bound. The Captain of the 'Arethusa' told the officer with me that he would put him on her if he desired it; and, as he would have been the derndest fool not to desire it, I was left alone for the rest of the voyage. When we got to Liverpool, he said to me: 'Leave my ship—quick! If my boys take it into their heads to raise a mob and catch a slave-hunter, they will not leave enough of your body to carry your mean, contemptible soul back to Memphis.' He said that to me, sir; yes, he did."

"And you took it from him?"

"I could not help it, for he added: 'You had better go at once to a New Orleans packet. You'll find one six streets to the left.' I saw five or six of the sailors watching me, with very ugly faces, and I was glad to slip away as quietly as I could—off one ship and on to another; and may I be eternally flogged if ever I go to sea again. No, sir! Not for a galleon full of gold, such as my grandfather took under Lafitte."

"Captain Bradford! The 'Arethusa'!" It was all that Nigel could yet say, and he spit the words out as if they burnt his tongue. Wilkins amplified his story with one aggravating detail after another, drinking deeply as he talked, until he stumbled on to a couch and fell into a drunken sleep.

Then Nigel rose and trod the floor backwards and forwards to the measure and pace of his turbulent passions. His hatred of the boys, his contempt of Wilkins, his disappointment in his own revenge and profit—every feeling was lost in the tempest of rage that tossed his soul against Marius Bradford. After a while he was calmed sufficiently to reflect upon the subject, and the devil of suspicion drove out the devil of anger, and he began to try and discover how Captain Bradford knew of his intentions. He had told no one in Memphis of them. No one knew where Wilkins was going to, nor for what purpose. No one even knew that Wilkins was about his business. Not a word had been said on the subject, except in his own house—on the gallery that afternoon. A sudden thought came to him. Could Jane have heard? Or Palma? Palma could write.

He put away the thought of Jane as preposterous. It must have been Palma. He opened the door to go upstairs. Palma was in the hall. She had Wilkins's hat in her hand, and was looking at it when Nigel saw her. He walked quickly to the stand and lifted a horse-whip. "Prying again!" he hissed, and the whip fell with a terrible force across the girl's face and shoulders. She cowered and shuddered, but she did not scream. Even in her agony she remembered her mistress was yet weak and nervous, and she bore the stinging pain with patience.

When he had exhausted his passion, he spurned her with his foot, and went to his wife's room. There was only the blaze of firelight in it, and Jane sat on the hearth with her baby held close to her breast. She had been down to the gates of the grave, and come back with its pale, gray shadow on her face. But in her arms she had brought safely back, through all dangers, the pretty boy she was gently rocking and softly singing to. Nigel was very fond of his boy, and when Jane turned with a faint smile and lifted the child that he might kiss its rosy face, he could not find it in his heart to scold and bluster as he had intended.

She looked at him inquisitively, she saw that he was very much annoyed; but she had forgotten Wilkins at that moment. When she wrote to Virginia about Palma's brothers, she had told her, "Whatever was done, not to say anything in her letters about it. I may be very ill soon, Virginia; I may die. My letters may be opened by Nigel. If the boys are saved, put a leaf of sweet geranium in your next letter. If there is no leaf, I shall know my effort has failed." But the leaf had come—nay, two leaves had been sent; and from them Jane rightly divined both boys had been fortunate. And so much had happened since that the circumstance had faded somewhat in her mind. Any mother with her first babe in her breast knows how the little face hides all other faces, and how its small, urgent needs put all other needs behind them. She talked of her baby till she saw a shadow on her husband's face—then she said:

"I am afraid something has angered you, Nigel."

He told her all, watching her countenance the while for any flitting expression that might feed the suspicion that lay at the bottom of his heart, though he would not acknowledge it.

Nothing did feed it. Jane's eyes were cast upon her child; she uttered only those ejaculations of wonder or interest he had expected. For at the time the letter was written to Virginia, Jane had rehearsed the present scene too often to make any serious blunder when she had to play it. And Nigel could not bear to accuse her. She had been so ill, a relapse might kill her; and he thought of his son without a mother, and of himself without a wife—yes, such thoughts do intrude—every one has them; horrible, selfish considerations, which the heart instantly repudiates. One question he did, however, ask: "Had she ever heard Virginia speak of Captain Bradford in a way which would imply a special friendship between them?" and Jane could truly answer "that she did not believe there was any friendship at all between them."

"Then it is Palma—or July," he said. "In some way they have overheard, or been told what Wilkins was going North for. Or Wilkins has been drunk, and talked; and if any negro heard him, they would find means to let Palma or July know."

"It would have been quite natural, if they were the girls' brothers."

But though Nigel had confessed to sending after the two runaways, he had not said a word of the relationship they held to him. And Jane was now trying to forget it. The baby had softened her heart to its father. And, indeed, she was too physically weak to feel any outside wrong very acutely. She had forgiven her husband; she had begun to love him anew. After all, she had not, perhaps, made consideration enough for his education and surroundings.

But she had not a moment's regret for having betrayed his intentions. She had prevented him committing a great crime; and she did not believe the intention of crime was as bad as its perpetration. At any rate, the wrong was checked with its projector—it had no evil consequences for others. If the boys were to save again, she would save them; yes, always she must protest against a wrong, even if she could not prevent it. But it had been prevented, and Nigel might never more be in such a dreadful temptation. He was very dear to her, and she must bear with him as he was until, by her love and tact, she could make him see slavery in its true relations.

These were the natural thoughts of a good woman whom God had permitted to return to life with a blessing in her hand. But as the force and strength of her years returned to her, it was more difficult for her to remember the vows of patience and forbearance and consideration she had made. For it was a time which had intensified feeling of every kind. The slaveholders burned with a sense of the injustice done them. They said they were defamed without any regard to the involuntary nature of their position, of its peculiarities, surroundings, and interests. They were sensitive to the interference with their domestic life; they felt, individually and nationally, all the indignation which men feel when their private characters are assailed and the members of their households tampered with. Between North and South there was the feeling which looks to lynch law, instead of common law, for redress. Nigel, who had always been a strict master, became a stern and then a cruel one. There was a similar change in every household, and the first movements of emancipation were doubtless full of suffering to the slave.

It was impossible for Jane to be quite ignorant of such changes. They could be read in Palma's face and attitude. There was a certain look which Jane knew as well as a written bulletin—it said, "They have been flogging July again." There was often a shivering shrinking in her own movements which revealed her personal suffering. And Nigel was so cruel and so insolent to her that Jane watched the girl with fear and wonder. How could she bear to nurse and fondle the child of the man who so brutally wronged her? Might she not be planning some awful revenge for her own and July's injuries? She had a haunting terror about her little Paul, night and day. She would not have him a moment out of her sight. She awoke many times in a night with a scream, and a horrible fear which nothing but a visit to the child's cradle could satisfy.

Nigel resented this imaginary danger at first with contempt, finally with anger. She reminded him with shuddering anguish of little children in their own vicinity who had been made to pay the penalty of their father's or mother's cruelty, and he refused to judge the situation by "horrible exceptions." Still, no life is all at once and altogether wretched. There were many days yet when Jane was able to shut her eyes to the sin and

sorrow around her, and enjoy the sunshine of Nigel's love. For Love dies hard; it has a tenacity that resists conviction and cruelty, and, even when all is apparently over, some spasms of lingering vitality almost simulate life, and lead hope to bring on fresh disaster and disappointment.

In a certain way Jane was also very popular in the neighborhood. Nigel was a strict observer of religious services, and a rather important pillar of the church which he patronized; and Jane's brightness and capacity made her invaluable in the organizing and carrying out of all the small theological schemes for getting money. It was said that "Mrs. Forfar could sing any pocket-book open;" and her fine cakes and charming bits of fancy-work were of great account in the tea-meetings and holy fairs of the locality. Nigel was always at his best during such hilarious occasions, and the pride he felt in his fair Northern wife did not quite evaporate for many days after.

Indeed, Jane was in a great many ways formed for society. Any party she ordered was a success; invitations to her own entertainments were eagerly sought. She was copied and quoted to such an excess that Mrs. Paget said "Mrs. Forfar could do whatever she liked; it had become the fashion to praise her." Mrs. Forfar's attitude toward the Pagets had changed somewhat. As her circle of friends increased, she regarded them with contempt, and expressed her opinion by scornful but eloquent silences. Mrs. Paget and Imogene declared to Nigel they had been ruined in public opinion by his wife. But they were unable to make a single definite charge. Jane had said nothing, and she had done nothing, but yet the Pagets had become unfashionable, and were quietly dropped by many of the people whose favor was the very breath of their nostrils.

But wherever Jane went she took her baby. Ladies smiled, and supposed it was "the No'the'n way;" and Jane let it pass for that. She had many a quarrel with Nigel on this subject, but she held firm to one position—"If I go, baby goes; if baby stays at home, I stay at home also." Nigel's adamantine will simply fretted itself to pieces against this rock of mother love, and the baby always went or else Jane always stayed at home.

To Mrs. Paget he could speak of these trials with some freedom. She had known his mother, she had petted him all his life. She had expected him to marry Imogene, and she believed that he still loved her daughter. If Nigel was "out" with Jane, he was very much "in" with the Pagets; and whenever Jane was afar off in sympathy with him, then he found the fair Imogene particularly kind and gentle.

Out of such elements as these the evolution of almost any tragedy was possible; and Jane had often the feeling that she was but parrying off an inevitable fate. And as the hot weather advanced again her highly sensitive and nervous condition made every hour of every day a constant watch and warfare with herself. The child also was sick and fretful. It annoyed Nigel. It would not let him sleep at night. He declared its wakefulness was caused by too much sleep in the day, and he commenced a regular plan of hostilities against such an improper indulgence. If Paul was in the cradle, he lifted him out of it. If the child cried, as was most likely, he flung him into Palma's arms, with some irritable remark on its bad temper.

He nursed this petty wrong against his own night rest until it became a monomania with him to watch the poor infant and break its daylight slumbers, until it was an open quarrel with his wife, until the child's day-sleeps were matters of strategic arrangement too often rendered useless by Nigel's almost omnipresent watchfulness. He had no other work to do; no living interest of any kind to occupy him; and this silly, cruel quarrel with his own infant and its nervous, impulsive mother became a matter of importance to him. He made a grievance of it. Men full of vital business, and driven throughout the day by momentous interests, men with brains alive and hands full, must conceive a human being occupying his mind and time in such small barbarity a lunatic of the meanest kind.

But Nigel was the outcome of circumstances which left him hours and hours and days and weeks and years in which he had nothing to do. Mr. Clay managed the estate. Mr. Bailey, his factor, managed his money matters. Abstract thought, scientific reading, he had no taste for. His culture was entirely superficial. His political ideas were on the wrong side, and were not strong enough to make him an energetic partisan in politics. He was shut up to his pipe and his nightly consultation with his overseer. Jane and her baby, in a pleasant mood, had ceased to be interesting; he felt the little excitement of a chronic quarrel with her to be more agreeable; and it gave him the further outlet of a faint, sighing complaint to the sympathetic Imogene.

One very hot afternoon, as the sun began to sink, Jane and Palma went quietly out of the house. Palma had little Paul in her arms. Their intention was to reach a small strip of pine wood on the outskirts of the garden, and rest there upon the fragrant, warm earth beneath the trees. Jane generally had a book or needle in her hand, but this afternoon she was under the depressing influence of malaria. She had no energy left. She had no hope left. She was consumed by a vague indifference to the present and a total despair as to the future.

It was an effort to drag herself through the tawny, cruel sunshine; through the garden full of the heavy, hot perfume of Cape Jasmine—glinting with green lizards—exhaling lush, dense, depressing odors. But she felt better when she reached the pine strip; for if every soil makes its own tree, every tree also makes its own soil. And who does not love the pine earth—brown and smooth, and spread with a carpet of fragrant, thread-like leaves? There was no deep shade, only a beautiful gloom surrounded by light; a rarefied freshness that was almost a stir in the air. They sat down with a sigh of pleasure. There was no noise but the grating, mournful voices of the men and women in the fields; and they came there only as a soft, tremulous sound. Paul watched the grasshoppers, and pulled the fungi growing around—satiny, bright as silver, smooth as silk, rainbow-colored, sulphur-colored, milk-white domes growing in fairy circles.

Jane watched him with an impassive, indolent, meditative air; Palma talked in baby fashion to the child, throwing some of the fungi away, but letting him fill his rosy hands with others. The drowsy atmosphere soon affected them; in a quarter of an hour they were all fast asleep. Jane awoke first. It was almost dark underneath the trees. She was frightened, and touched Palma, who sat up with an instant alertness. "Lift him gently, Palma. It is late; we must hasten home."

The Southern twilight, with its silver and purple stripes, its swirling bats, and damp, cloying mist, was all around them. Jane's clothing was quickly damp, and a strange depression fell upon her. She went forward listlessly, feeling her limbs too heavy to move, dragging them as if they were weighted. She had so walked in many a heavy dream.

"I will not go through the garden, Palma," she said, wearily. "I am afraid. It is quite dark among the shubbery. There are all sorts of creeping things and flying things there—and there may be also snakes. We will go through the Quarters; it is not many steps further."

"No, no, Miss Jane. Do not go that way."

"But why?"

"Perhaps—it is picking time, Miss Jane; some one is sure to be short. Please, Miss Jane—not that way."

"I will go through the Quarters."

They went on silently a little longer. Jane breathed the hot, damp mist hardly, she threw off her sunbonnet, she tried to hurry but could not. The sun had quite gone, but they were at the edge of the Quarters. Suddenly there was a cracking, switching, lashing sound, and then a terrible cry in the darkness. Jane stood still, trembling from head to feet. Ere she could speak there was a repetition of the sound and of the cry. She turned her white face to Palma.

"It is Gabe. He is always short. His fingers are so stiff. He never can pick his task, unless some one helps him—and Mr. Clay measures very hard these times."

"Do you mean they are whipping a man for not picking a certain quantity of tobacco?"

"Yes, Miss Jane."

"Come on quickly. Carry the child to the house. Do not wait for me."

All the forces of her soul were in open revolt. She now walked quicker than Palma; walked straight to a pen of undressed logs at the end of the little street of cabins. The lash and the cry, the lash and the cry, followed each other as quickly as her steps. Ere she reached the place of torture, the man had paid the penalty for his short work; and the lash now called forth the shrill, sharp shriek of a woman. Twice it smote Jane's ear, and then she rushed into the pen.

A horn lantern stood on the earthen floor. There was a horrible smell of warm blood, and a far more horrible emanation of invisible spiritual influences—cruelty, human agony, and despair. A girl was standing against a strong post: the overseer had the whip raised above her. Nigel sat on the edge of a rude table, smoking and counting the strokes.

Jane took in every detail at a glance before any one was conscious of her presence. She was at that moment a valiant little woman, who had no doubts of either God or herself, and, with the majesty of a soul strong in infinite pity and justice, she stepped swiftly to the overseer, and called in clear, peremptory tones:

"Stop, sir! Put down that whip!" and with the order she flashed into Clay's face a look he never forgot.

Then Nigel, stepping forward, said, with a cold politeness, "If Madame interferes, Mr. Clay, that is sufficient. Go to your cabin, Celia." He then offered Jane his arm and led her towards the house. He never spoke to her, and for a few moments Jane could neither think nor speak. All her being was a storm of feeling. But long before they reached the house she had withdrawn her arm from her husband's and was walking proudly alone. He had to quicken his steps to keep up with her. As they entered the door the light in the hall showed her his dark face crimson with passion, and his eyes burning with a sullen fire.

"Go into the parlor; I wish to speak with you, Madame."

"I will never speak to you again, Nigel Forfar."

And at that hour she felt that it would be impossible for her to do so. She locked the door of her room and knelt down at her boy's cradle sobbing, blending with her sobs pitiful little prayers to God for help and comfort.

Palma watched her with a stony despair. "She asks help from One who never helps!" she muttered. But Jane knew better. The thought of what she might have to resign—of what she ought, perhaps, to resign—filled her soul with the austere sweetness of sacrifice. And the music of an old promise rang like a bugle in her memory: "*Grace to help! Grace to help! Grace to help in every time of need!*" And she said it over and over, tasting the sweetness of it on her lips, until she became quiet and pacified.

Then she rose up, washed her face, and said, "Palma, get me some bread and coffee. To-night I shall sit up and think. I must go away from here. I will never speak to my husband again."

But circumstances have a power no one can resist, and that are beyond reasoning with. When Jane had drank her coffee and become calm, after she had sat silently musing about an hour, Nigel came to her room.

"Jane, I wish to speak to you. Unlock the door." Then, as there was no answer, "Your brother Harry is here."

She rose with a cry of gladness and was going down to him, but Nigel forcibly led her back. He motioned Palma away, and then said, "Jane, you have behaved very badly. You have grossly insulted me before my slaves. Your action will compel me to even greater severity to them. Such exhibitions do no good."

Jane was silent.

"You know I love you. Yes, I do love you! Come, let Harry be peacemaker between us. I do not wish him to know—"

"I shall tell Harry everything, and ask him to take me back to father."

The threat sprang from her without consideration, but it was a powerful one. To stand well in the church and with his neighbors, that was Nigel's great ambition. To be talked about, to be made the subject of gossip in barrooms and paragraphs in newspapers, that was his terror. He grasped in a moment all the unpleasant social consequences of such a step, and Jane had him really at her feet. He kissed her fondly, he wooed her as he had scarcely done when she was a maiden. He reminded her that even God forgave those who were sorry for their fault, and in twenty minutes she had kissed his lips, and promised to come like a happy wife to see her brother.

But when Nigel left her presence there was an evil smile upon his lips, and he muttered sarcastically as he stepped softly from step to step:

"Well, well, if I have not the virtue to forgive as readily as Madame, I have at least the prudence to forget—as long as it suits me to do so."

THE HOME DEPARTMENT.

THE MANY LIGHTS.

IT is surprising that, with the really honest effort we make to understand each other, we fail so frequently. It is the more surprising that we make this failure, one of the most painful in life, for most of us acknowledge that we are conscious of the many sides of our own natures, and of how differently different people affect us: how one friend will call out all that is gay and joyous; another, all that is serious; another, all the antagonism in us; while rarely, very rarely, we find one whose touch is like the touch of a master on a harp; every string is touched, but that hand brings out only harmony. We all acknowledge the power the people whom we meet have to bring out the several mental and spiritual elements that make the *ego*. We are constantly brought to face the fact that those whom we know well are not estimated as we estimate them by others, and yet we are constantly surprised that we are misunderstood, or seen only in a half-light or side-light. Perfectly conscious that different people draw out different qualities, we will not remember that we have a corresponding effect on them; that all our estimates of the people whom we meet are based on half-knowledge, except for the very few who enter the inner sanctuary of our lives, and most of us guard jealously the way hither.

The wise person is the one who takes from each the best he has to give, and expects perfection only from divinity, not from its shadow, humanity. Trust is the foundation of felicity in any relation, near or remote. With that we can defy the currents of moods, the whirlwinds of physical disorganization, the inroads of heredity, or the adamantine walls of temperament; we know that when the real test comes, the best in our friend is ours. Doubt, distrust, corrode the iron chains of friendship, and they only can corrode it. Emerson says, "I do not wish to treat friendships daintily, but with roughest courage. When they are real, they are not glass thread, or frost-work, but the solidest thing we know." And again, a friend "proposes himself for contests where Time, Want, Danger, are in the lists, and he alone is victor who has truth enough in his constitution to preserve the delicacy of his beauty from the wear and tear of all these." How many of us stand, or would stand, this test? Only in that relation that Emerson defines as friendship—and but few give to it the interpretation that he gives—is the higher test put. Much that passes as friendship is but little more than the touch-and-go of ordinary social contact, and our error is in being pained as we are when we discover that we have mistaken the plane of relationship. We must learn that only when we know and are known in all our relations to the world, in our homes, in our families, our books, our loves, our antipathies, are we known or do we know, and never let the shock that comes from the discovery of a new trait in one whom we thought we knew destroy the building that we constructed and called "my friend." It is depriving ourselves of happiness. Better rest in a portico whose proportions satisfy us, than on the stony road where there is only the glare of a noonday sun or the unsheltered miasma of night. We will find we get what we give in our intercourse with our fellow-men.

It may be a matter of surprise to some to know that in 1772 a woman, Miss Virginia Reid, owned and edited the "Virginia Gazette," a paper devoted to the Colonial cause. A Mrs. H. Boyle two years later established a rival journal devoted to the Royalist cause. To-day there is hardly a paper in the country that has not a woman on its staff, if it is large enough to have a staff.

CLAIM-HOLDING IN DAKOTA.

II.

By Frances E. Fowler.

NO reminiscence of life on a Western prairie is complete without a description of the claim shanties which are erected on almost every quarter-section of land in the newly settled country. Though differing somewhat in size and style, these structures are generally ten feet long by eight feet wide, built of rough boards, covered without with tar paper, and sometimes, if the occupant could afford the luxury, boasting a shingle roof and a board floor. In many instances the entire hut is surrounded and covered by squares of turf, but we objected strenuously to such roofing, not wishing thus early in our Western career to be literally "put under the sod." Every shanty stood in the center of what is called a "fire-break"—a strip of plowing, generally half a dozen furrows in width, surrounding it on four sides. Sometimes there are two of these strips, separated by a wide space from which the grass has been burnt. To the newcomer these precautions seem superfluous, but our later experience with the fire-fiend taught us the value of this protection.

The shanties on our several claims had been so placed, in spots so much depressed, as to be out of sight of each other, and, though actually but a mile or less apart, each one of us seemed entirely alone in the wilderness, with the "I-am-monarch-of-all-I-survey" feeling uppermost in our minds, and perhaps not a little pardonable feminine quaking in our hearts. But we had been assured that tramps were unknown, wild animals scarce, and the nearest Indians safely confined on their Reservation one hundred miles away, so we took possession of our new quarters calmly, and proceeded to stow away our household goods as best we could.

During our drive from A—— I had been impressed by the number of utensils, the quantity of furniture, etc., which appeared *outside* the shanties which we passed, and had determined that I would stow everything tidily in my eighty square feet of room. Had I not summered and simmered often in tiny rooms of country hotels at the East? Had I not spent a season in a "tent on the beach"? Was I now to be daunted by the limitations of a claim shanty? I found, however, that when my tiny stove was set up in one corner, my table and chair adjusted at proper angles, and my bed, with its gray blankets, pushed close to the wall, there was absolute necessity for me to adopt the outside storage plan of other settlers.

I had no well, but there was a fine large slough near my door, which the early spring rains had converted into quite a pond, so, attired in a gymnasium suit, my feet incased in rubber boots, I boldly waded in to where the water was clear, and filled my little water pail, thus making, as I was afterwards told, a study for a sketch of "Aquarius the Water-bearer."

Pleasant indeed was it to see the smoke sail gently up from my own stovepipe, to boil my little kettle and brew my cup of tea, and bar my door and sit down to what the old lady called "a realizing sense" of my situation as a veritable claim-holder. Surely no lone woman ever had a better opportunity to meditate on the advantages of solitude.

My first night on the prairie bade fair to be calm and uneventful. I settled myself to sleep with a sense of security made perfect by the little Smith & Wesson revolver which I tucked under my pillow. This small weapon was a parting gift from friends at the East who looked upon my undertaking as rash and foolhardy in the extreme. I knew how to load and fire it, but the accuracy of my aim may be gauged by the remarks of one who watched me practice: "I think the safest place for me to stand is in front of the target." But I was impervious to all jeers, as I intended to act solely on the defensive, and trusted to the mere appearance of my weapon to intimidate any disturber of my peace. About midnight I was roused from my slumber by hearing voices apparently near my door. This was rather startling, but I lay quiet, grasped my pistol, and listened.

"John, where are we?"

"Well, I think we're going in the right direction. You see, there's the north star—"

"Bother the north star! where's the road?"

"Don't know, but we'll strike it soon. Get up!" Then came a sound of wheels, and the voices died away in the distance. "Somebody lost on the prairie," thinks I to myself, and slumbered again, only to be roused a second time to hear footsteps and presently a man's shout—

"Hello! hello! hello!"

"My time has come," thought I, but I plucked up courage, and, sinking my voice to the lowest and gruffest pitch, I answered:

"Hello!"

"What section is this?"

I told him.

"All right, thanks. I know now where I am," and the questioner departed; and I heard, in a female voice, the owner of which was evidently much agitated—

"John Henry, when you're going out again in the evening perhaps you'll take my advice and carry a lantern, and not trust to the north star"—and then the wheels creaked, and I was left in peace. I found out afterwards that some neighbors of ours, returning from town, had lost their way, and wandered hither and thither over the prairie for the greater part of the night, most of the time being but a few rods from their own boundaries. In those early days, before the roads were well defined, it was rather puzzling to find the way even in the daytime, but infinitely more difficult of a moonless night, for the stars, though brilliant, afforded but insufficient light. Such an experience is not unusual with those who, on the prairie at least, seek to "hitch their wagon to a star."

It is easy to adapt one's self to altered conditions of life, and irresistibly one drifts into some, at least, of the customs of those by whom one is surrounded. When all my neighbors' conversation was "of the earth, earthy," that is to say, treating almost exclusively of the most advantageous method of cropping the land, it was impossible to resist the contagion, and I soon became as enthusiastic a farmer as the rest.

The first and most important consideration was to prepare a part of my land for crop. I easily persuaded a neighbor to do the necessary plowing, and to instruct me how to plant the corn and potatoes which were to be my first croppy venture. It is astonishing what vague ideas one has about the actual details of agricultural operations until one is absolutely forced to consider them. I knew that corn was planted in kernels; but that potatoes had to be cut in bits, an eye to each bit, and these pieces dropped in the furrow at regular intervals—that was a revelation, a literal exemplification of the "eyes-and-no-eyes" principle set forth in the story books of my youth.

As my corn sprouted and my potato vines flourished, my pride in my farm grew correspondingly. But "there is no joy without alloy," and I was forced to contend with gophers, whose fondness for corn is an established fact, and with the Colorado beetle, which battens on potato vines. Strychnine conquered one and Paris green the other, but it was a weary contest, and, to one who had strong convictions on the subject of capital punishment and an aversion to cruelty in any form, it was a trial to wage war against life of any sort.

The county offered a bounty of three cents each for every dead gopher; the tails were taken in evidence, and I quite won the heart of a neighbor's son by bestowing upon him all my defunct gophers. It was amusing to see the pride evinced in a lengthy string of gopher-tails, and slightly suggestive of the savage glee of the Indian over his string of scalps.

When I had advanced thus far in my farming, my slough began to dry up, and it was necessary to have a well dug. And now I was brought face to face with many curious theories concerning the finding of water. One told me that the wild roses which grew in luxuriance in certain spots were sure indications of water beneath; another had no faith in anything but a forked willow wand, which, held in both hands and carried over the land, would twist and bend downward at the point under which there was water. I was, of course, skeptical, but allowed the latter experiment to be made, and, much to the delight of the man who suggested it, was successful in finding a good vein of sweet, clear water near my shanty; a very fortunate and somewhat unusual thing in that country, where the water is apt to be so strongly impregnated with alkali as to be unpleasantly suggestive of Epsom salts.

When my well was finished and curbed, and my

little bucket swung therein, I had the complete settler's outfit, and was prepared to live, and did live, comfortably on my pre-emption claim for the six months required by law. At the end of that time I again went to the Land Office at A——, accompanied by my witnesses, made affidavit as to my residence, the improvement of my land, etc., paid $1.25 per acre, and stood forth possessed in very truth of "that certain lot, piece, or parcel of land," only awaiting the patent which, in due time, arrived from Washington.

THE DOMESTIC CIRCLE.

ONE of the organized practical results of the Working Girls' Club movement is the above-named organization. The first club organized in New York was the one organized by Miss Grace H. Dodge, and of which she is President. This club has always had a large membership, and naturally every year there have been several members married. One of the cardinal principles in every well-managed working girls' club is the recognition of the importance of the members' relation to the home; it is part of the practical work of the club to teach the duties of the wife in the home. The broad-minded President saw that there was the opportunity for a special work among those members who had been used to the companionship of the workroom, confined to their homes by their new duties and relationship. Sometimes these members were managing homes on less money than they had earned. Children were in their arms when they had scarcely passed the line of early girlhood. Knowing what companionship and co-operation had done for the members in the clubs, Miss Dodge organized the Domestic Circle, to be in the life of the married members what the Working Girls' Club had been in girlhood. The first meeting was called and the plan outlined; it met with the most enthusiastic reception. "Just what we needed!" "How we will enjoy it!" "How much it will help us!" were the comments. The result was the organization of the Domestic Circle on November 19, in the rooms of the Thirty-eighth Street Club. We print the Constitution of the Club in full:

OBJECTS.

The Domestic Circle is designed to broaden the ideas of the members, to educate in home and household matters, and to develop co-operative measures for the benefit of the members.

MEMBERS.

All young married women are privileged to become members, if introduced by a member of the Circle or responsible friend.

ASSOCIATE MEMBERS.

Associate members shall be unmarried women, who for some special service or reason shall be elected as associate members by the Circle.

OFFICERS.

The officers of the Circle shall be President, Secretary, and Treasurer, who shall perform the usual duties pertaining to such offices.

MEETINGS.

The Circle will hold weekly meetings on Wednesday afternoons from November 1 to June 1. Hours, from two to four.

FEES.

The annual fee of membership shall be one dollar and seventy-five cents, paid in twenty-five cents monthly payments, from November to June.

COMMITTEES.

There shall be three or more Committees, viz.: Committee on Arrangements, Committee on Refreshments, and Committee on Care of Children.

The Committee on Arrangements shall arrange the room for the sessions, and put it in order afterwards.

The Committee on Refreshments shall provide simple refreshments for the sum assigned it each month by the Circle.

The Committee on Care of Children shall care for and amuse the babies and children of members while the mothers are attending the lectures or talks.

ORDER OF MEETINGS.

From 2 to 2:30, social intercourse; 2:30 to 3:30, lecture or talk on previously announced topic; 3:30 to 4, serving of simple refreshments.

NOTE.—Members and visitors are cordially invited to bring their babies or young children, as toys have been provided for their amusement, and space arranged for the baby carriages.

The officers are from the membership, and the Circle transacts its business unaided.

Provision has been made, as the circular indicates, for the care of the children. What it is to these mothers to have this two hours of freedom from this care only mothers of young children can know. And it is two hours of pleasure for the children. Their self-elected nurses, many of them members of the club of which the Circle is an outgrowth, come fresh and enthusiastic to a pleasure, for they come because they love little children. The toys are new, alike to nurses and children, and the mothers and children meet with every indication that both have been benefited by the separation.

The topics for discussion were selected at the first meeting, and indicate fairly well the training done in the Working Girls' Clubs.

For November and December the topics were on furnishing and the care of a home: "Choosing and Furnishing a Home," "Best and Easiest Way of Keeping House," "The Bedroom and its Necessities," "Care of Kitchen," "Housecleaning and Aids." January topics were babies, their needs: "Emergencies and How to Meet Them," "Care of Sick," "Food for the Sick." February and part of March are given to the discussion of marketing, preparation of foods, and children's clothes. April, motherhood, the training of children and amusing of children, with the very important topic of "Mothers' Wages," a subject that enters deeply into the homes of many wage-earners. The subjects for May are very significant: "How to be Neighborly without being *Gossipy*," "How to make a Home Pleasant for both Husband and Children." The member who suggested this topic said "she thought some women gave too much time to their children and not enough to their husbands." "How to Act the Truth, How to Live up to the Truth as well as Tell the Truth," is the subject for May 20; and to the last meeting is assigned "Summer Ailments; How to Meet Them."

The topics are treated, when medical, by a physician; when on domestic economy, by a teacher of domestic economy; the marketing and preparation of foods, by a teacher of cooking. The discussion of the training of children is by a mother who is fitted to lead in such subjects. Every lecture or talk is succeeded by a discussion, in which the utmost freedom is given each member to express her views and ask questions.

This Circle is probably the first of many such circles. They should be the natural outgrowth of every working girls' club, and the ex-members of the clubs should be the nucleus of a Domestic Circle. These circles should not exceed fifty members, for the care of the children is an important part of the work and a difficult part to manage. Large circles would not permit of the *camaraderie* that is essential to the true purpose of this work. This Circle has a library from which the members draw books.

HOW TO BOW.

BY AMOS R. WELLS.

THE passing and momentary acts of social intercourse are more important than those of longer duration, just because they are briefer. The hand-shake which is a prelude to a conversation may be cold and distant, but the conversation may become so cheery that the hand-shake is forgotten. When, however, one merely bows and passes on, much has to be done in a short time. Assurance of sympathy and good-will, impressions of buoyancy and heartiness, the electric thrill of friendship, fellowship, or love—all these must be packed into that narrow act. Bowing, therefore, is one of the fine arts. Why not? To bow well one must be master of the shorthand of friendship, the stenography of brotherly kindness. Something of the nervous skill wherewith flying fingers entrap the winged thoughts of the orator must be his, to read quickly the mood of his friend, and express prompt and cordial response to that mood. These folk of stagnant blood, who require an hour's parley to bring them to the beaming point, never bow well.

So delicate is this art that I can imagine no nicer test of the quality of a man than a walk down street with him in a town where he has many acquaintances. How the great-hearted minister, or the wise and jolly village doctor, or the kindly old maid, everybody's friend, make royal progresses wherever they go! If every bow were a bank note and every smile a gem, they would be Vanderbilts long before their return. On the contrary, should the Gradgrinds fare abroad under such a dispensation, their surly necks would bring them hopelessly into debt!

Why, I know men upon whose lips no words are so ready as avowals of human brotherhood and arguments for social democracy, yet they will stand in converse upon these very topics and permit scores of those same well-known brothers to pass by, deigning no smile or cheery token, only at best a frigid nod. "Less bow-wow, brother," I feel like saying then, "less bow-wow and more bow!"

In truth, it is on the street, and in such incidental fashion, that we touch the greater number of lives. The president's highway is our open-air parlor, our genuine reception-room. And it would speak as loudly of a churlish spirit to be glum and absent-minded to callers in one's home, as to walk through these thronged sky-parlors of ours in a brown study or a blue sulk.

It was my high privilege once to become acquainted with a youngster who was just learning to bow, and who enjoyed it so much that I would have gone out of my way to get a salutation from him. You could see the bow dawning while he was yet a long way off. It rose in his face like a sun. The hand on the proper side was cleared of bundles, ready for action. And as you passed, high went his hat into the air, profoundly swayed his body, and from bashful, smiling lips came fitting greeting. I always felt better for that bow.

On the contrary, there is a salute of the finger-tip hand-shake order—one which is like the passage of an iceberg in the Gulf Stream of our cheery streets—one which hardly depresses the surly head, barely lowers the supercilious eyebrow, scarcely stirs the air with a frigid word. When will people learn why we bow with the head? We might as well perform the salutatory gesture with our toes or our elbows; we might as well remove our gloves as our hats, save for the fact that in the head are the eyes and the mouth and the muscles wherewith we smile.

A bow unaccompanied by cheery looks and words is like a fine vase with no flowers in it. If the eyes and the whole face do not bow, it is slight profit to lower the head. We have no time for Eastern, hour-long ceremony; we have nothing but scorn for the fantastic flourishes of the dandy; but there is one glass at which all bowing must be practiced, and that is the beaming, answering eye. You can never win that if you stare straight ahead, if your sullen gaze seek the ground, or if you steal a fluttering glance at your friend and uneasily shift your eyes aside. An honest, bright, and steady look from a passing friend has often been tonic to me for an entire day.

There are two personages engaged in every bow. There is—if I may coin the word without a suspicion of euchre reminiscences—there is the bow*er*, and there is the bow*ee*. And it is as difficult to receive a bow in the right way as it is to give one graciously. I suppose there is no doubt whatever that of the minor vexations of life none is so rasping as a chilly return given a warm salutation. Rightly is it called a cut, the unkindest cut of all.

If the old Greeks had had their attention directed toward this social sin, with their usual ingenuity in such matters they would have devised a fitting punishment for this class of sinners in the realm of Hades. They would have set such a man to forging horseshoes on an anvil of ice, and such a woman to cooking with ice for fuel. The bower may have all good intentions, but the bowee can thwart them; can quench his flashing eye, smother his cheeriest words, and chill his friendliest ardor. And there are many endurable bowers in this world who are wretched bowees; active and cordial in the initiative, but cold in response. No one is an accomplished bower who is not a skilled bowee.

There are people who are always surprised by a bow. They note it with a start, open incredulous eyes, and make flurried return with the air of a convicted felon. The blinders of the horse permit it to see only what is ahead, but these persons wear blinders which permit of sudden vision, only when you are at their side. They misname you, and misname the time of day, bidding you good-morning when the sun is far past the meridian.

Every accomplished salutatorian (banish the fair vision this word calls up, of curls and white dresses and beribboned essays!) prepares himself beforehand for the salute. He does more than perceive the approach of an acquaintance. He bethinks himself of some interest of the man or woman, part of whose day he is to enter—some joy or sorrow, sickness or recovery, late failure or recent success. Thus he has ready some word other than weather-remarks.

No gibe at these, however! Two beings out amid the snowflakes, the sunbeams, the wonder of blue overhead and of green underfoot—some hearty word of sympathy with each other's joy at the blessed panorama of the seasons is often the most fitting word to be spoken. But, none the less, my Chesterfield bower must in some way make personal contact. There is no better index to the width of one's sympathies than these disjointed sentences attached to bows. An analysis of them for a single day would tell me whether you have merely that abstract, worthless interest in generalized humanity that hopes everybody is well, or the genuine article, that concerns itself with Johnny's mumps, Mrs. Broughton's trip to the city, and Mr. Capperton's lost cow.

And these whiffs of courtesy and kindness depend much for their effect upon the tone of the speaker. Let it be perfunctory and dry, and one of Mrs. Jarley's figures might profitably play your part, combined with Edison's phonograph. No phonograph cylinder, however, can catch the blessed interest wherewith certain good old ladies of my ken ask folks "how they air." Kindly dames! they have better memory for our ills than we ourselves, and keep closer tally of our joys!

I am glad that I live in a region where every one, on passing, nods and speaks to every one else, waiting for no stupid introduction any more than the wayside flower that bows good-humoredly toward you as you walk by. Especially are the farmers, the field laborers, and the negroes fond of this hale custom. A walk along our country roads in harvest time, as the workers return jovially from their toil, ought, with its avalanche of cordial greetings, to cure the most confirmed stickler for etiquette and calculator of who should bow first that ever studied the art of politeness with the head and not the heart.

There is no grace about it, save the grace of geniality; there is no subservience of etiquette, except the etiquette of kindly interest; but yet I must confess that the most cultured and elegant salutation I ever witnessed lacks in my eyes the charm which the old plantation uncles and aunts throw about the little ceremony. They still totter about our villages, a few of the old courtly breed, that learned finer manners from their chivalrous masters and mistresses than the younger generation is learning at our democratic schools, and then warmed the fine manners in their tropical hearts.

One of them died in our town recently—soon all will be gone, and this earth will not see their like again—whose manner of bowing always impressed me. He was a courtly old vagabond, was old Cuffy, and in his ragged coat and red mittens could tip his battered hat as elegantly as ever his broadcloth master of old. He would stop short to do it effectively, bow as well as his rheumatic old body would allow, call you Captain or Colonel, or even General if he felt in spirits, turning to pour out after you fervent inquiries concerning the health of the ole missus and her entire family in detail, if you waited long enough, avowing each favorable report to be good hearin'. Though I often tried to stem this tide by questions regarding his own welfare, I never elicited a word.

Now, did you ever hear how Shrewd Sally chose her husband? She was a charming girl, with hosts of admirers, and whenever she felt herself a wee bit interested in one of them, she would manage to walk down street with him in the daytime. If she found him curt in saluting his friends, or lazy, or absent-minded (though she should have excused *that*) —if she saw his arm raised always from etiquette and never from the heart, and especially if the act was performed more courteously toward a sealskin sacque than toward a faded checked shawl, and if there was never a friendly inquiry to accompany the bow, in short, if the young man exhibited any of the salutatory blemishes I have expatiated upon, she never walked with that young man again. That is how it chanced that Shrewd Sally is to-day a happy old maid!

HINTS FOR RAISING PRODUCE.

PRINCE Krapotkin, in a recent article, urged that there was an immense waste in using land; that with the careful selection of seeds, of fertilizers, and the use of hot-water pipes, the productivity of the land would be immensely increased. He says of French agriculture that with careful selection of seeds and fertilizers the production can be increased seventy-five per cent., and the cost reduced fifty per cent. by the use of proper machinery. He thinks that the time will come when the French market gardener will move his soil with him when he is compelled to move. As a proof of what an intelligent preparation of soil will do, he instances the island of Guernsey, where the population is 13,000 persons to the square mile, which leads the world in advanced agriculture. The island, he says, is being roofed in. In Jersey he saw a vinery, under glass, covering thirteen acres, and this vinery, he says, yielded more money than a 1,300-acre farm in England. He makes this suggestion for the Chicago Exhibition:

"Suppose that instead of building at the Chicago Exhibition an Eiffel tower a thousand feet high, a number of intelligent men should cover with glass houses, say a hundred acres, or more. Suppose they devote forty acres to art—I mean to flowers and to tropical vegetation—and the remaining sixty acres to the plainest vegetables and fruits, such as will be consumed by the ton during the Exhibition. It will not cost one-tenth part of what the tower would cost, but it is sure to repay the expense. And—what is infinitely more important—it will make a complete revolution in the ideas of mankind as to what the soil is, and how it must be treated. It will stimulate invention in a field where it is most required, and it will be a new departure for the coming century."

MOTHERS' COLUMN.

Mr. Clarence Deming ought to be prosecuted by the Society for the Prevention of Cruelty to Children for his advice to parents regarding double-runners in The Christian Union of January 8. In the first place, What are the girls to do without double-runners? By the time she is ten or twelve a girl usually feels that she is too old to coast on a single sled in any public place, but on double-runners she can coast till she is ninety if she wants to; and plenty of them do coast till they are past twenty. Again, what are the poor children without sleds of their own to do without double-runners? They are always welcome on the latter to "make a load." I have often seen fifty or sixty young people, boys and girls, rich and poor, coasting together, where not twenty could have been enjoying the sport if the "deadly" double-runners had been banished.

The "thank-you-marm" is more dangerous than the double-runner. Mr. Deming would send his boys off by themselves to a dangerous coast with slow safety sleds. Is it not better to bring young people together on a safe coast with fast double-runners?

Mr. Deming is right about the proper posture for coasting on a single sled, and on the structure he recommends it may be necessary to steer with the boots, at the expense, I suppose, of the paternal pocketbook. On a good "clipper" sled, however, with steel spring runners (and such can be had if parents will resist the temptation to buy brightly painted "bargains for a dollar"), a boy who is good for anything will be ashamed, on any ordinary coast, to be seen steering with his feet. C. W. C.

I want to suggest to the mother who recently asked through your paper for a book of illustrated Bible stories, that she get "The Story of the Bible," from Genesis to Revelation, published by Charles Foster, 118 South Seventh Street, Philadelphia. It is simple in language, and nearly every page is illustrated, which interests the small child. I have read and re-read it to my children, and it is told in such an interesting way that while I read to my small boy older ones become interested and draw near to hear what I have read to them times without number. I have several other books of Bible stories, but find nothing so complete as this. J. R. L.

OCCURRENCE AT A BREAKFAST TABLE.

Present: Mary, 15 years; Martha, 13; Millie, 5; Henry, 7; Father and Mother (Mollie).

Millie. Father, I found an egg in the yard yesterday, laid by Mrs. Morrison's hen from next door. Lucy is cooking it for me now.

Mother. Yes; Morrison's hen comes over here every day, gets well fed, scratches up the yard, and goes back in the evening to roost.

Father. Millie, you ought to have taken that egg in to Mrs. Morrison. Mollie, you ought to have sent her in with that egg.

No response.

Father. You know the golden rule, children. Do as you would be done by. That egg ought to have been returned. Mollie, there's an opportunity that doesn't often occur to impress on that young mind a healthy lesson.

No response.

Father. Millie, next time Morrison's hen comes over, drive it back, every time. And when you find another egg, won't you take it in to Mrs. Morrison?

Millie. Yes, father.

Father. Mollie, I think you might put in a word or two of assent, if not of urgent support, to my proposition. Don't let the children think you are indifferent.

Mother. You know very well I never join in when you are correcting the children.

Father. I'm not correcting them, dear—merely trying to inculcate a principle, and am anxious for your co-operation.

Mother. Well, I don't believe in both of us nagging at them at once.

Father. You don't seem to understand, Mollie, dear. A few words of sympathetic approval of my proposition is all I ask. They ought to have come spontaneously. Now that they have been solicited, to hesitate is a mistake. To refuse is a grave error, for the two younger children by this time believe you are not in accord with me, and it is dangerous that they should believe it.

Mother. Oh! you are too particular.

Dear Mr. Editor: Was I too particular? X. Y. Z.

We leave the answer to our readers.

A DAY'S MAIL.

ONE of our subscribers asks for the poem "Mona Lisa" referred to in Miss Rowe's article "The Child in the Art Gallery." The poem is in the collection of verses by Margaret J. Preston called "Cartoons," published by Roberts Brothers, of Boston, Mass.

Several of our subscribers have asked where the cooker called the Aladdin can be obtained. It is manufactured by Kenrick Brothers, Brookline, Mass. The price is, we believe, $25, without freight. We shall publish in the Home Department at an early date an article by Mrs. Helen H. Backus, giving the result of several weeks' use of the Aladdin in her own home. It is unnecessary to say that the practical experiments of this economic cooker under the supervision of Mrs. Backus have been thorough and intelligent, and that the article will give the results of the experiment—which has already ceased to be an experiment in that house—covering not only the economy of fuel, but the properties of foods and of labor.

A subscriber sends an appeal in behalf of a newly organized philanthropic movement. The communication is unsigned, and we cannot publish it.

Will you please publish a receipt for making a nice toilet soap? I am very much interested in the Home Department, but I enjoy all the reading in the paper; we consider it an old family friend.

We hope some of our readers who have made toilet soap will answer this subscriber.

"AN ETHICAL LESSON."

We would like to have the gracious woman who called a Broadway waiter a gentleman for our next neighbor. She would be cordial, sympathetic, kind in word and deed; and we should almost, perhaps quite, dare suggest to her in gentle fashion that the word man is good enough for anybody, too good for one who could be so rude as to ridicule a lady for giving him a name he was too ill-bred to deserve. Perhaps in the lunch-room he was known only as "Number 2," or at best as "waiter."

It is well that the fashion of the times is set toward simpler speech and plainer terms, and to be called men and women is honor enough for the best of us.

Perhaps it is a little more elegant and oratorical for the dignified judge to address himself to the "gentlemen of the jury," more gallant for the public lecturer to call the attention of his audience in the usual time-honored words, "ladies and gentlemen," but it gives one a little shiver to remember the zealous but timid city missionary, in his suit of rusty black, putting this searching question to a wandering soul among the heathen of his district, "Sir, are you a praying gentleman?" It seems a misfit.

And the mistress of a South End boarding-house who, in speaking of a change in her domestic arrangements, said, "Nellie is engaged in the kitchen to-day; this lady will sweep and dust your room." To the boarder addressed the introduction seemed not in good form, and had a flavor akin to strong butter, sour bread, soda-spotted rolls, and soiled table linen. It is what might be expected of the guest who ate with his knife, and yet was scrupulously careful to thrust his fork into the bread—whether hot rolls or dry toast—and so to convey it to his plate, who assures us that his wife is "nicely," and would "admire to see" us. Or possibly of the puzzled dairyman who, having been offered a piece of pie at the house of a customer where he was calling with his produce, afterward asked, in great amusement, "And what d' you s'pose she gave me to eat it with?" The young girl who was laying a knife and fork beside the plate of lunch which was to prepare him for his long homeward ride could guess nothing more unlikely than chop-sticks. Choking with laughter, he replied: "Worse than that—a *fork!*"

Now, let every woman of us be in heart, in speech, in dress, and in manners a lady; and every man, whatever his work, in deed and truth worthy to be called a gentleman.

Then we shall be well content to be spoken to and of as men and women. A. N.

I would add to what has been said in the Union of September 18, in regard to "snapping" napkins (a thing my mother taught me years ago), if the fringes are not ironed they look better and will wear much longer. A HOUSEKEEPER.

Can you throw any light on this subject? Before rubber cloth was so commonly used, and we depended on waterproof cloth for protection from the rain, the papers had directions for making any woolen cloth waterproof with a solution of sugar of lead, and possibly other things. Will any one who has used that or any process successfully send the directions to this column? E. H. A.

Buttons large and ornate are appearing on jackets. This means the disappearance of other trimming.

OUR YOUNG FOLKS.

PHOTOGRAPHY FOR BEGINNERS.

I.—THE HISTORY OF PHOTOGRAPHY.

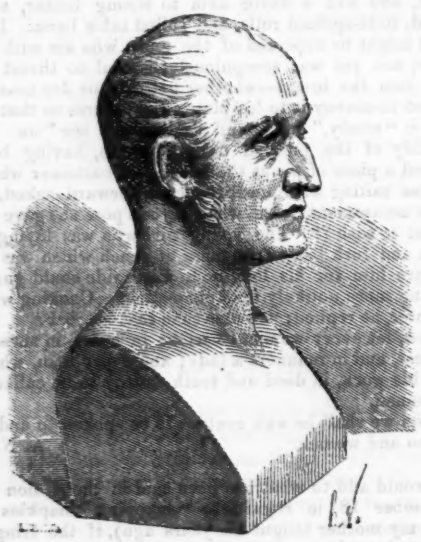
BY W. I. LINCOLN ADAMS

PHOTOGRAPHY is only fifty-one years old. Its semi-centennial anniversary was celebrated in Boston by the Photographers' Association of America in 1889, for just half a hundred years before that time (1839), on the tenth of August, a French scene-painter named Daguerre gave to the world the secret of his wonderful discovery.

Daguerre

The announcement was received with the wildest enthusiasm by every one. People flocked to Paris in great numbers to see the beautiful sun-pictures which Daguerre had made, and also to learn how to make them. The French Government awarded Daguerre an annual life pension of six thousand francs (about twelve hundred dollars of our money) for his invention, and then generously gave the secret to the world.

The new process was called Daguerreotypy, after its inventor, and the business of making daguerreotypes soon became a flourishing one, not only in France and on the Continent, but also in England, and especially in this country. Many improvements were soon made upon the daguerre-



JOSEPH NIEPCE.

otype; in England by such men as Fox-Talbot, Scott-Archer, and Dr. Maddox; and in our own country by Professors Draper and Morse, and a German, living in Philadelphia, named Langenheim.

The daguerreotype was not at all like our modern photograph. It was an image photographed upon a copper plate, which could only be seen distinctly by looking at it in a certain direction, and which required, at first, fully thirty minutes' "exposure" in the camera to be made. Think of sitting perfectly still before the camera for half an hour in order to have your photograph taken! And then you could have only one picture, and not, as now, a glass plate from which as many pictures may be printed as you desire. For every picture you wanted in those days you had to sit the full time, though the process was quickened soon after its introduction into general use.

A photograph can be made in these days in the hundredth, and even the thousandth, part of a second; and any number of pictures can be printed from one glass plate or "negative." The beautiful colors of nature may be photographed; not in the actual color-shades, it is true, but naturally and harmoniously, so that there is a difference in the shades as seen in the photograph. We can even make pictures at night by means of artificial light; and instantaneously, too. All these wonderful things have been accomplished very recently, most of them within the last ten years, though they were foretold, and made possible by experiments, much earlier in the history of photography. But we are progressing too fast, and, before we speak further of the modern almost perfect photograph, should go back to the earlier days, and recall some of the inventions and discoveries which led up to it—even before the time of Daguerre.

Joseph Nicéphore Niepce, another Frenchman, was the first man to obtain a really permanent photograph, though his picture was not so perfect as that produced by Daguerre. Without the assistance which Niepce rendered Daguerre, however, that successful inventor could never have perfected his process. We therefore owe half our gratitude, at least, for the discovery of photography to this other Frenchman who is so rarely spoken of and so rarely praised. The early experiments of Niepce were also the foundation of lithography and the kindred arts now so largely used in illustrating books and papers. Niepce invented a velocipede as well, which is the ancestor of our modern bicycle. In 1829 he made an agreement with Daguerre to continue their experiments together, and this partnership was maintained after his death by his son, Isidore Niepce, who inherited much of his father's genius, and received for the joint invention, from the French Government, four thousand francs (or about eight hundred dollars) when Daguerre was awarded his pension of six thousand francs.

The camera was invented by an Italian named Baptista Porta, much earlier than this, though it was not used for photographing. It was in reality merely a dark room into which the light was admitted through a little round hole in one side. The rays of light coming from objects outside of this room entered it through this aperture and made a picture on the other side of the room, glowing in all the beauty and color of nature itself, but rather indistinct, and upside down.

This dark room was contrived by Porta about the middle of the sixteenth century. He improved it, later, by placing a glass lens in the aperture, and outside a mirror which received the rays of light and reflected them through the lens, so that the image upon the opposite wall within was made much brighter, more distinct, and in a natural or erect position. This was really the first camera-obscura, an invention which is enjoyed to the present day, being situated, often, upon a hilltop where a picturesque country surrounding may be reflected through a lens which is placed in the center of the conical roof.

Now, our modern photographic camera is merely a small camera-obscura in its simplest form, carrying a lens at one end, and a ground-glass screen at the other. It is, however, often much more complicated in its construction, as we shall see next week, when the subject of apparatus will be taken up in detail and thoroughly described.

True glory takes root, and even spreads; all false pretenses, like flowers, fall to the ground; nor can any counterfeit last long.—[Cicero.

Truth is the object of our understanding, as good is of our will; and the understanding can no more be lighted with a lie than the will can choose an apparent evil.

STORIES FROM WAGNER.

"SIEGFRIED."

BY MAUD WILDER GOODWIN.

IN a cave in the heart of a wood dwelt a dwarf, Mime by name and a smith by trade. With him lived young Siegfried, strong and brave, but simple in heart and mind, ignorant both of his past and future. The dwarf knew far more than himself of his history, for he had been with the lad's mother, who died at his birth, and she had confided to Mime that her son was descended from the mighty Wotan; and had given him in charge for her boy a broken sword which had once been carried by her husband—a sword so powerful that it had made its bearer invincible till it was struck by the divine weapon of Wotan himself. The broken blade, she whispered, could be welded only by a hero such as she hoped her boy might grow to be, and this hero might slay the giant Fafner, now turned dragon, and get possession of the Nibelungen gold and helmet and ring.

Mime was a brother of the treacherous Alberich who stole the gold from the Rhinemaidens, and it was greed and not kindness which led him to bring up the lad in his smithy. No love was lost between him and his apprentice, but so far they had lived peaceably enough, though with open dislike from Siegfried and secret wrath in Mime at Siegfried's clumsy boldness, now breaking all the swords in the smithy, now dragging a bear sportively into the workshop.

"Wait and see," the crafty dwarf would murmur; "when he has grown a hero he will slay the dragon, and then I will slay him."

Impatient to bring things to a crisis, Mime one day tells Siegfried the story of his mother's legacy, and how the sword, which is named Rescue, can only be welded by one who has never known fear.

Here is a task to the young hero's mind! For the first time a purpose worthy of his giant strength is set before him, and instantly the energy which had been wasted in mischief and destruction turns to the mighty work of creation. Fierce flames the fire of the smithy and fierce flames the fire in the young man's heart, as he heats the crucibles and blows the great bellows and sings:

"Ho, ho! Ho, ho!
Bellows glow,
Blaze and blow!"

Drawing the steel from the fire at white heat, he hammers it on the anvil, and then plunges it, hissing, into the water, while he laughs to hear the noise it makes. At last he seizes the hilt, and, fastening its blade firmly on, he waves it round his head, shouting for joy:

"Rescue, Rescue,
Welded anew!
Dead hast lain and ruined long,
To life once more I've waked thee.
Now flash forth, fierce and fair!
See, Mime, thou smith,
Thus smiteth Siegfried's sword!"

With these words he lifts his blade high in air, and lets it fall on the anvil, which falls apart with a mighty crash, whilst Mime, terrified at his success, stands trembling at the door.

"Well," mutters the dwarf, "since he has the sword, he'd better try his strength with Fafner, and then I shall be rid of one of them at least." Accordingly he leads Siegfried to the dragon's cave, at the mouth of which he leaves him alone, save the little silver horn slung over his shoulder, the good sword at his side, and the stout heart in his breast. Here, in solitude, the voices of the forest murmuring in his ear, the boy falls into sad musings over the loss of his gentle mother. Such an hour is a fit prelude to a great deed. "The bravest are the tenderest, the loving are the daring." Finally, Siegfried's wandering thoughts are arrested by a stir among the birds in the boughs over his head. "Perhaps," he thinks, "they are trying to tell me something of my dear mother." With a sudden impulse he snatches up a reed, and, whittling it into a flute, strives to imitate the bird-notes.

In vain—the birds pay no heed; but the sound stirs from sleep the dragon in the cave. Perhaps he hears in it the prophecy of the triumph of good over evil, or perhaps thinks only that another wayfarer is near to make food for his huge jaws. The voice of Fate cannot be heard save by the mind ready for it.

"Who art thou?" growls Fafner, sticking his ugly head out of the cave.

Siegfried does not deign to give his name, but

says he is one who has never learned to fear, and that the dragon is quite welcome to try to teach him the lesson.

"Ha!" cries Fafner, with a horrid laugh. "I came out for water, but it seems I have found food."

Siegfried is on guard in an instant. Fafner spits fire, and strikes madly with his scaly tail. With a bound, Siegfried is on his back, whence he is nearly swept by another stroke of the lashing tail, but Rescue is already firmly planted in the reptile's back. Fafner rears, thinking to fall on Siegfried and crush him with his weight, but in the act he leaves his breast bare, and Siegfried plunges Rescue hilt-deep in the brute's heart. Poor old dragon! one can't help feeling sorry for him as he dies exclaiming: "So Fafner, the last of the giants, is slain by a fair-haired lad," and generously adds:

"Look to it well, blossoming boy!
He who stirred thee up to the deed
Now bodes thee danger and death."

Mime and Alberich have watched the fight far off, and now rush up, eager, like all cowards, to share the spoils they dared not strike to win. Treachery is the only weapon they know how to wield, and they have already drawn a promise from Wotan that he would give Siegfried no help. Wotan made scornful reply to their petition:

"He whom I love
Must be his own guard.
Stand he or fall he,
He's his own master.
Heroes alone avail me!"

Trusting to guile, the dwarfs still hope to rob Siegfried, and while the fight is going on they discuss their schemes. At the close, Mime runs to Siegfried, holding out a horn filled with a poisoned draught, but, with Fafner's warning in mind, the young warrior hurls away the horn and strikes his treacherous foe dead. Contemptuously casting Mime's body into the cave, he rolls Fafner's carcass to the cavern's mouth, and then sits calmly down to refresh himself once more with the song of the birds. The blood of the dragon is still on his hands, and as he draws them across his lips he finds with surprise that by means of its magic he can understand the speech of the birds.

They tell him a story of a lovely maiden named Brynhilda, a daughter of Wotan, who had angered her father by helping Siegfried's father and mother against his will. For this crime she has been banished from Walhalla and now sleeps on a cloud-hidden mountain top in a hall circled by fire.

It is a fascinating story, but the best is to come, for the birds promise him that if he can scale the height and break through the flames, Brynhilda shall be his wife, the loving companion he has never known.

Once more a heroic task is set before the young man. No longer a stripling, Siegfried, the welder of Rescue, the slayer of dwarf and dragon, starts on his journey. In vain Wotan appears and warns him of the dangers of the way. With the divine rashness of youth he says, "The thing is to be done. I will do it." "Go, then!" exclaims Wotan, at length, and Siegfried scarce awaits his words. With the silver horn at his lips he leaps into the flame. Further and further up the heights sounds the horn. On and on he presses, though the flames round him grow ever hotter. On and on till the fire pales into a glow and the clouds roll away, and beneath a bright blue sky he stands on the highest rock of the mountain top.

Looking down, he is startled to see, stretched out almost at his feet, a figure clad from head to foot in shining armor. Thinking some youth had scaled the height before him, and died in the moment of triumph, he kneels and loosens the helmet. Behold, it is Brynhilda, the divine warrior-maid! Her golden hair falls over the armor, her cheek bears the rose of immortal life and youth, but the eyes are closed in enchanted slumber.

Siegfried gazes long at the lovely vision. He draws near. He would fain waken her, but now—now, for the first time in his life, his hand trembles, his breath falters; the hero in learning to love has learned to *fear*. Reverently falling on his knees at the maiden's side, he bends down, prints the kiss of fate on the still lips, and Brynhilda wakes.

He is young enough who has health, and he is rich enough who has no debts.

It is the struggle, and not the attainment, that measures character.

THE CHILDREN'S HEROINE.

I HAVE been reading a book called "Maroussia,"[1] the story of a little girl who tried to save her country from its enemies. She was only twelve years old, and her country, Ukraine, had entered into a treaty with Russia, but the people of Ukraine believed that the treaty was being violated, and were planning to recover the freedom that was theirs before Russia became their ally against Poland. But there was a division among the people, and some, believing they could not stand alone, wanted to come under Russia wholly, while others thought Poland would be a better protector; but the majority wanted to govern themselves, and for these this little Maroussia gave her life. An envoy who wished to unite the people came to her father's house, and escaped just as some Russian soldiers entered it. Maroussia had heard her father talk of their country's troubles, and knew the danger the envoy was in. She understood from a look in her father's face that he wished her to guide the envoy to the house of another lover of freedom and of Ukraine. She led the envoy to a stable at a distance from the house, where the oxen were, yoked them before a cart filled with hay, and they were ready to begin their journey.

"You know the road well, Maroussia?" the Envoy asked her.

"I know it very well. You must go to the right all the time until we reach the little lake; then we turn to the left, and when we have turned we can see, from the top of a small hill, the roof of Knich's house. Once there we shall have no difficulty in reaching Tchigurine. I heard very clearly when Knich said to my father: 'Unless one is an idiot he can go very easily by this route.'"

"Do you know this Knich?"

"I know him; he often comes to our house."

"Will he receive you well?"

"I do not know—I think so."

"But if he should not?"

"Oh, he will never betray us! It is not possible! He is a friend. Oh, no! A friend of my father can never be a traitor!"

"Do you know, Maroussia," continued the Envoy, looking very steadily at the little girl, "do you know that the country is full of strangers, soldiers, men without mercy? Do you know that we shall meet only enemies, saber-cuts, or gun-shots? Do you know that blood is flowing everywhere? Do you know this?"

"Yes," said Maroussia, "I know all this."

"Wicked eyes will watch you; they will ask you questions, every word of which will be a trap to catch you, and, if you answer awkwardly, if you allow a little gesture to escape you, a little motion, if you speak, if you blush, if you tremble a little, all will be lost. Do you know it?"

"Oh! I will not answer awkwardly. I will answer well. I am not afraid."

"It may be, little one, that we are going to our death."

"No!" said Maroussia, "we shall not die until afterward. You must first reach Tchigurine. When you are once there I will die, if it is necessary! Then I shall not be afraid to die. But before that, you must be at Tchigurine! Oh, yes!"

The Envoy said nothing, but took the little girl in his arms and pressed her tenderly to his heart, calling her his "dear little child."

After some moments' silence, he said: "Maroussia, we shall surely have some trying encounters; the soldiers may stop you, question you. If they come to the wagon, even with the intention of searching it, you will be calm, you will not be like a little partridge who sees some one approaching her nest hidden near by. You understand me?"

"Yes, I understand you. I must be—I must be—like you. I will be so."

"If any one asks you where you are going, you will answer that you are taking this wagon-load of hay to the house of Knich, who has bought it of your father."

"Yes, I understand."

"If we reach Knich's house safe and sound, Knich will certainly come to the door to meet us. Do you hear?"

"Yes."

"Then you will say to him: 'What fine grain you have in your fields! I admired it while passing. It is still a little green, but I think if necessary one could use it, even before it is entirely ripe.' It is very long, little girl, nevertheless you can remember the words, can you not?"

"Yes," answered Maroussia. "Listen; I am going to repeat them to you."

She repeated them, forgetting nothing, not even a word.

"You are a little treasure!" said the Envoy. "Now let us hasten."

He climbed up on the wagon, made a deep hole, and hid himself in the hay.

Maroussia walked as a teamster would have done, encouraging her oxen with her little voice, trembling somewhat at first; and the heavy wagon went forward, moving slowly.

The night was nearly gone; a few rays of morning light could just be seen. The breeze grew fresher still, and the drops of dew on the dark grass shone with a more vivid brightness.

They had not gone far when they were surrounded by soldiers. Her only thought was to be calm and brave and save the man hidden in the hay, who would save her country, so she looked calmly at the men, and drove her oxen on, answering all the questions as to where she was going and where she lived. As they journeyed the sound of battle in the distance was heard, and the soldiers were all ordered forward but one who was to take charge of the little prisoner and her hay, but they never dreamed that the man for whom they were looking was so near them. Women flying with children in their arms were met trying to escape from the scene of the battle, but Maroussia and her escort went on toward Knich's house, and this is what happened, after a conversation with the grandson of Knich. The soldier in charge of the hay and Maroussia entered the house, having ordered something to eat. Maroussia joined the two men indoors, and quietly repeated:

"Mr. Knich, *what fine grain you have in your fields! I admired it while passing. It is still a little green, but I think if necessary, one could use it even before it is entirely ripe.*"

Mr. Knich gave no sign, and Maroussia feared he had not understood her message. While filled with anxiety she kept saying to herself, "I must be brave, know how to be silent and to wait." Mr. Knich devoted himself to the soldier, Ivan, but at last told his grandson to feed the oxen. Maroussia went with him, but did not go near the cart where was her country's friend. She walked about the court. She passed a heap of stones, when a voice apparently in their depths said:

"Thanks, my little Maroussia! Be easy, everything is all right!" Maroussia was wild with joy, but controlled herself. When Ivan, the soldier, wakened and had sold the hay to Mr. Knich, Maroussia was taken to an underground room, where she found her country's friend. After the two patriots had talked over plans for uniting the people, and the envoy had been told how to proceed toward the leader whom he wished to meet, Mr. Knich asked if Maroussia would go with him; in indignation Maroussia asks:

"What will my father say? what will my mother say? and what will he himself say," pointing to Tchetchevik, "if I do the half only of my duty?"

"But, do you know, little girl, where he is going?" asked Knich. "Do you know that he is going where you may be killed, and that it is not probable that you will return safe and sound?"

"Isn't it just for this reason that I should be a coward to leave him?" answered the child, red with shame.

"Ah! brave girl!" Knich cried. "Wait, I must embrace you. May God grant that my Tarass shall resemble you!"

"If Tarass were as old as I am, he would do what I am doing. Isn't he all the time thinking, the little fellow, of killing all the enemies of Ukraine?"

"It is true, by my faith, it is true!" Knich said. "Already he thinks only of that."

The Envoy was searching, searching among the costumes. He wished a disguise for Maroussia; nothing pleased him, he rejected everything.

"They are so becoming to her, these pretty clothes which she has on, what a pity that she cannot be allowed to wear them! This is frightful," he said; "and this more frightful still!"

He examined one by one the poor costumes which were the right size for the little girl, and threw them on one side.

"It is not necessary either that she should look like a beggar," he said to himself. He had just thrown back on the heap a costume all in rags, which could only have belonged to some unfortunate little girl, begging her bread from the charity of strangers. Maroussia picked it up again.

"It is necessary for me to look like a beggar," she said. "It will be necessary, perhaps, for me to be a beggar. I choose this dress. These rags suit me."

She ran to a dark corner, stripped herself of her pretty dress, and in a few moments the rich farmer's little daughter came back dressed like a beggar girl. But what a noble mien she still had under her rags, how radiant were her glances, and what joy was in her heart!

"Ah! little girl," Knich said to her, "you look like a princess in disguise; you must change your eyes also. The eyes of a beggar, where will you get them?"

"Poverty will give them to me," she said. "Who knows if we are not going to suffer a little from hunger?"

During this time the transformation of the child was completed.

"What a handsome old man!" said Knich. "He is your grandfather, Maroussia."

"He is the friend of Ukraine," said the child; "let us go."

Already she saw herself in Tchigurine, begging at the palace door of the great Ataman, and watching while her friend was attending to business.

And the two start on their journey to redeem their country from foreign rule, to unite a discontented people who were divided in their affections. Maroussia lost her life, but the people, though conquered, loved the little girl, and this is the story told to explain why a cross is erected on the top of a hill, covered with flowers never seen anywhere else. The cross has on it one word, "Maroussia."

A Cossack, famous for his courage, intelligence, beauty, and goodness, and still more for his patriotism, made this large hill.

He had only one arm, having lost the other in the last battle fought for the independence of Ukraine, and with the one hand left him carrying the soil, handful by handful, he built this hill. It took years and years for him to accomplish it. Young when he began, his beard and his hair were white when he finished it. However, some say that a little boy, named Tarass, begged so much to be allowed to help that his aid was accepted, and that this boy also grew old before the tomb was finished. This much is certain, that when the Kourgane was as high as a church steeple, and the cross was placed on it, the Cossack seated himself at its foot and wept until he died. Before this no one had ever seen the Lion weep. It was the tears that fell from his eyes which produced these flowers, so beautiful and so sweet, which had never before bloomed in any part of the world.

Those who know the language of flowers assure us that on the nights when the moon is full, these flowers can be heard to murmur: "We bloom only on the graves of those who have given their lives for their country."

The children, girls and boys, accompanied by their parents come every year, from all parts of the country, on pilgrim-

[1] Dodd, Mead & Company, New York.

ages to the tomb of the little girl. Each one brings a wreath and places it there. They carry away with them pictures and medals made in honor of Maroussia.

Many of these children cry when the glorious death of the heroic child is related to them, and yet there is not one of them, boys or girls, who does not wish that he or she might have been Maroussia.

Unfortunately, there is more than one Ukraine in the world. God grant that in every country subject to a conqueror's yoke there may be born many children capable of living and dying like the little Maroussia whose story I have just related to you.

No one can explain the triumphs of the wicked and the trials of the just.

HOW A DEAF BOY TOLD THE STORY.—Professor Gallaudet, as most of our young readers know, is the friend of deaf and dumb children. He is their teacher; he has invented methods by which some of them are taught to articulate, and he has greatly improved the sign language. Recently Professor Gallaudet asked a little deaf and dumb boy if he knew the story of Washington and the cherry tree. The little boy said yes, and began telling the story up to the point where Washington answers his father's question, when the deaf boy said, "Washington changed the hatchet to his left hand." Professor Gallaudet stopped him, saying, "Where do you get your authority for saying Washington changed his hatchet to his left hand?" The little boy looked up in surprise, and quickly said in his sign language, "He needed his right hand to tell his father he cut the tree." The boy did not know there was any language but his own. Washington, he thought, was deaf and dumb.

SUNDAY AFTERNOON.

CO-LABORERS WITH GOD.[1]

BY THE REV. LYMAN ABBOTT, D.D.

"For we are laborers together with God: ye are God's husbandry, ye are God's building."—1 Cor. iii., 9.

MY father was very fond of landscape architecture. He had a few acres in Maine to which he gave the name "Few Acres," and there, when his writing and work was done, he used to go out into the grounds and lay out paths and plant trees, looking forward to the future effect when nature should have accomplished with him and for him what he only began. When I bought a little place on the banks of the Hudson, he used to visit me in the spring and fall, and he did the same work there, laying out the paths, planting the trees, taking down here, building up there. I remember hearing him say once that he wished, instead of hiring an Irishman, he could hire the Irishman's muscles and use them himself. When my father was there at work I used to delight to lay down my pen also and go out and work with him. But since my father has gone I lay out no more paths and I plant few trees. I liked to work with him, but when he went away I did not care enough about the work in itself and of itself to do much of it. Every winter I think, I am going to do some next spring, and every spring I do not. There is a joy in companionship in labor. The mother who says to her daughter, "You had better go down into the kitchen and learn how to cook," will not get her there; but the mother who says to her daughter, "Go down *with me* into the kitchen and learn *with me* how to cook," will get her there.

Now, what Paul says to us is that we are workers with God—not merely for God—with God, co-laborers together with him. The church in Corinth was split up into sects. One clique said, "We follow Paul;" another, "We follow Apollos;" another, "We follow Peter;" and Paul lifted them all above it, and he said, "Who is Paul? who is Apollos? who is Peter?" One has watered, one has planted; but they are mere hands, mere instruments; it is God in Paul, God in Peter, that is giving the increase. Do not think that you have been built by Paul or fashioned by Peter; you are God's husbandry, you are God's building, and we are co-laborers together with God.

It is a familiar truth that we are working *for* God. But it is not equally familiar, at least in our consciousness, that we are working *with* God. Even if you set aside for a moment what we call religious work, even in secular work, we are co-laborers together with God. The farmer tills the soil and raises the crop; but he raises the crop because God has before put in the soil that which the farmer by his skill gathers out of it. "Our organist makes music," we say; ah! but there has been some one here before him. Not merely the man that built the organ, but He who made the air to vibrate with the thrill of music and then made human souls to answer to that strange and mystic palpitation of the air. He who plays with his fingers on the organ plays on the atmosphere and on human hearts, because God has been here before him making the air a means of music and human hearts responsive to it. Take God out of the partnership and there would be no more music. You have seen the advertisement of the Kodak, "You press the button, we do the rest." The locomotive engineer stands at his place on the locomotive in Jersey City, and in a moment or two he will pull the valve, and then the limited express will dash off toward Pittsburg. He pulls the valve, and God does the rest. It is so in everything. The colonists come over from abroad into this land, and we say, "They build a nation." Ah! but there has been some one here before them, or they could not build a nation: some one that built us great forests, dug the channels of our great rivers; some one that stored up the gold and silver and coal and iron, and all which is in the great prairies; some one that put them under lock and key and let us find them one after the other as we needed them. The founders of this Nation were Washington and Jefferson and Hamilton—and God.

All life in which there is any value is life with God. God has thought great thoughts and uttered them in Nature, and he says, "Science, think my thoughts after me; study the stars, study the tides, study the forest, study the transitions by which plant life makes leaf and bud and blossom; study these, find out what they are saying, and tell mankind." And Science is working with God. He beckons Art, and says, "Art, come, study this world that I have built; study the forest trees and see what I have thought of architecture; study all possibilities of melody and harmony, and see what melodic and harmonic thoughts I have thought; think my thoughts after me." And the artist works with God, bringing God into the human soul and the human soul in touch with God. He calls the man of affairs to him, and says, "I want to teach men and women what justice is; you are to be a statesmen, or the head of a great factory, or the president of a railroad, or the chief of a great mercantile concern." What for? Simply to carry men across the continent? simply to get gold and iron out of the bowels of the earth? simply to sell dry goods? God forbid! To teach men how to live with one another. And teaching men how to live with one another is teaching men justice; and every man of affairs is thinking God's thoughts after him, and doing God's work with him and for him, if he is really working justice and good-will into the hea ts and lives and organic structure of society. He calls the mother, and says, "Now, I will teach you love, and you shall teach my child love." And then he puts the babe in the mother's arms. And will you tell me which is the teacher and which is the pupil? Will you mothers tell me whether the baby has brought you love or you have brought the baby love? Every one of you will say, The baby has brought me more than I have brought the baby. It is God looking out of the little child's eyes, and God's clasping hands around the neck, and God stirring and brooding the love in the mother's heart; and it is God teaching you, not to think God's thoughts after him, but to feel God's emotions after him, and to know a little what love means. Nay! he makes the very things that seem to work against him work for him; he summons the very foes of God and brings them, as it were, to the wheels of his chariot to swell his triumphal and redemptive procession. He calls on Sorrow and on Tears, and says to them, "Come, you, and teach mankind what pity and patience are." He teaches the American people what liberty is out of the clanking chains of slavery and the swish of the whip of the slave-driver. He makes the very auction block reveal to us the value of home. He summons Sin, and the Devil, Prince of sinners, and says to him and all his brood, "You shall teach men what is the depth of the love of a God that forgives and redeems and reclaims humanity; you shall whether you will or no, you shall despite themselves."

We are all working with and for God. Some of us mean to, and some do not; some of us have our eyes open, and some are blind; some swell this great procession, and go singing our joyous songs, because we are working for God, and some go with our arms manacled and with reluctant tread; but we are all working for God and with God whether we will or no. And the difference between religious and secular work is that the religious worker knows what he is doing. Religion is partnership with God. The most irreligious work in the world is the religious work that has not a God in it; and there is no truer religious work than the work of the statesman or the merchant or the lawyer, if he is working for God and God is working with him. There is no such profanation as a pulpit that has not God in it; and there is no more sacred ground in all the world than the lawyer's office if God is in it. Every bush has God in it. When our eyes are opened, we see that it is all aflame; and then we take our shoes from off our feet and know that we are on holy ground; and it is only because we were before dull of vision that we did not see.

So He calls prophets into the world, preachers, teachers, some of them bringing their messages direct from him, and some borrowing their messages from the prophets and preachers gone before; but in one way or another he is in all and with all, and speaking through all. God in his world! God in humanity! God in redemption! God in the household! God in his church! and you are co-workers together with God, and you are God's husbandry, God's building.

In the sculptor's studio the sculptor is at work with the plastic clay modeling the form, and his pupils are watching how he does it, and trying to imitate him. It is a little parable. God is still making men of clay, but breathing life into the clay as no sculptor does, that we may work and love and be bound together in a brotherhood. To us he says, "You may help. Nay, I will stand back, and let you do it, and I will show you how." The world is a kindergarten of little children, very little children, and the great God is trying to give them his great love and his great life.

"Why does He not do it at once?" Did you ever try the experiment of putting a big life into a little soul? You cannot do it except as you can make the soul to grow big to hold the life. And that is what God is doing through the ages—making the souls of men large enough to take his life, and giving the life that by giving he may make the souls large. And in all this work he takes his instruments from humanity. He takes Moses, the Hebrew, to lead the Hebrews out of their bondage. He takes David, the sensual man, to teach the world what is the meaning of spirituality. He takes Paul, the Pharisee, to preach the gospel of catholicity. He takes Luther, the monk, to proclaim liberty through the nations of Europe. He takes Beecher, brought up in a New England Puritanism, to teach the world a love that has broken the icy bands of Puritanism. He takes men to do work among men and for men.

This is the very heart and essence of his method. For when he would make full and glorious manifestation of himself, he does it by entering into human life, filling that human life with his own glory, teaching that humanity in God's ideal and divinity in comprehensible form are one and the same. And then, when the Christ of God goes, this is the last word he leaves to his disciples: "As the Father hath sent me into the world, so send I you into the world. Lo, I am with you alway, even unto the end of the world. I have done works, but greater works than these shall you do if you believe in me." "Greater works," because God is still co-laboring with us. Christ fed a few thousand, but Christian charity has fed by the million since. Christian charity to-day is healing more in Brooklyn than Christ healed in all his lifetime. As the fruit of his preaching, five hundred converts gathered after Christ's death. As the immediate fruit of the preaching of Wesley and Whitefield, Methodism had shaken all England from center to circumference, had crossed the ocean, had wrought its work of conversion in America, and had crossed the Channel and wrought its work of conversion in Europe. Eighty thousand people are said to be the figures of the converts that were made through the work of Wesley during his own lifetime. More have been converted to Christ, far more, by Dwight L. Moody, Henry Ward Beecher, the elder Beecher, and a dozen names I could mention to-day, than were converted by Christ's preaching while he lived. It was as though Christ said, "I will show you how to do it, then I will step in the background. I will not leave you, I will show you how to correct mistakes; when you go wrong I will set you right again, but I will stand behind, and I will give you the honor and the glory and the blessedness of the work that I have just begun." The

[1] Preached at Plymouth Church, Sunday morning, December 4, 1890. Reported stenographically by Henry Winans, and revised by the author.

Father takes on his shoulders the sins and burdens of the whole world, and then he says to every one of his children, "Come, you may take a finger, and you two, and you a hand, and you may help me to bear the load I am carrying through the ages." Who would stand back?

I remember the story that I read in my childhood of "The Sleeping Maiden." By some magic art the princess was put to sleep, and with her the king, the servants, the very cattle in the yard and the horses in the stable. But when the time had come a prince strayed that way, and broke through the briers that had grown up around the castle walls, and entered the castle, and found the maiden asleep, and stooped and pressed a kiss upon her marble lips; and her eyes opened, and she struggled up into consciousness, all else struggled up into consciousness, the cattle rose from their recumbent positions in the stalls, the king, the servants, the very cocks crew in the yard. The lover brought life to them all. So Christ puts the love of God on our lips and the love of God into our hearts, and bids us go out into this world that is asleep, dreaming, walking as in a vain way, that we may put the kiss of peace and love on the lips of the sleeping one that shall waken them into life again. Oh! who would start back and say, "Give this kiss that endows with such power to some one else, not to me"?

You have heard this morning a little of what Plymouth Church has been doing.[1] When I gave Mr. Bliss ten minutes, he said that it was a difficult task, and I think it was, to put in ten minutes a clear account of the work Plymouth Church does in twelve months. But he has done it. And you know something of what the work of Plymouth Church is, and I invite you this morning to go on with it and to take share in it; and I urge this upon you not by any consideration of reward, though there is reward. It is a great thing to work with this God and for him. It is full of joy to labor in such a spirit of love and with such a leader. Nor do I put it on the ground of pride in the church, though I might do that. My brethren in the ministry tell me that in other churches there are few workers and many drones in the hive, but it does not seem so to me in this hive. If there is any one of you here in this church or congregation that is doing nothing for Christ and nothing with him, you are in a very small minority. Is it not time for you to join the majority? I do not appeal to your sense of duty. It was not duty that stirred the heart of David when he said, "Restore unto me the joy of thy salvation; then will I teach transgressors thy ways;" it was not duty that stirred the heart of Isaiah when the angel touched his lips with the live coal from off the altar and he said, "Here am I, Lord, send me;" it was not duty that stirred the heart of Paul when he cried out, "Woe is me if I preach not the Gospel;" it was not duty that drove Christ to his labors when he cried, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!"

I offer you a privilege. God is working out the world's redemption. He is lifting sin and sorrow off human hearts. He is teaching men what manhood really means. He is teaching them justice and truth and duty and love. And then he says to you and to me, "You may share in this work if you will; you may come into my studio and paint pictures for me; you may come into my nation and build temples and palaces for me; you may come into my community and teach brotherhood for me; you may come into my Church and teach faith and hope and love for me." Some of you cannot do what we call work. Some of you must be content to teach men how to suffer. Some of you must be content to teach men how to stand and serve by waiting. God has given to some of you an infant class of your own in your own home, and that demands all your care. I am not judging for you what you shall do, but, in the name of God and in the name of Christ and in the name of Plymouth Church, I give you invitation to a great high privilege. God's work is going on; it is to be accomplished, and by and by we shall come bringing our sheaves with rejoicing. When we so come, will you have a hand in the sheaf-bearing and a voice in the harvest song, or will you stand only as the spectator of the joy and the glory of others? We in this world look longingly forward for the glory of heaven; but I sometimes think when we get to heaven we shall look longingly back and wish we might return for the cross-bearing and the service and the campaigning which this life alone offers.

[1] The Rev. Howard S. Bliss, the assistant pastor, had given a report of the work of the church for 1890.

ELIJAH TAKEN TO HEAVEN.[1]

BY THE REV. LYMAN ABBOTT, D.D.

"And Enoch walked with God: and he was not; for God took him."—Gen. v., 24.

THE event here selected for the study of the Sunday-school in the regular course is one exceptional even among the supernatural events recorded in the Bible. It is the only case of the kind. The taking of Enoch and the ascension of Christ are analogous, perhaps, but the circumstances are different. It is the only miraculous event of such apparent importance which is attested by only a single witness. Elisha alone saw the departure of Elijah; and Elisha must have given the account from which our record is taken. It is true, indeed, that the subsequent search by the sons of the prophets for the body of Elijah confirms Elisha's account of the mysterious disappearance of the elder prophet, but this is the only confirmation. Questions suggest themselves at once to the student; some easily answered, some not. What became of the body of Elijah? Did he carry it with him to the other world? Where is that other world? What hint does this glimpse into it afford? Why a chariot and horses of fire? Is the semi-materialistic view of heaven, as a place where even animals, transformed, have their place, true, after all? Or were the horses and the chariot but a vision, or the language only that of poetry? Without attempting to answer these questions, I simply suggest some thoughts which may throw light on an event which at best is shrouded in that strange mystery that overhangs all that concerns the exit from this world and the entrance into another.

1. If any one doubts or denies the truth of the story, it is not worth while to argue with him. The translation of Elijah was a sign to Elisha. The sight was vouchsafed to him. He learned its lesson. That is enough. If it had not been for Elisha's persistence, Elijah would apparently have disappeared as quietly and as mysteriously as he came, and no one would have known what became of him. It is not wise to rest the truth of the Bible on a single miracle. Christ and the apostles never did it. It is not right to treat as a rejecter of Christian truth one whose philosophic tendencies make him skeptical respecting such an event as this. The translation of Elijah is a flower embroidered on the edge of the garment; it is no part of the woof.

2. Many minds will make many explanations. One will have it that fire and whirlwind combined to the death of Elijah; that he truly died; that his body was burned by the thunderbolt, and the ashes scattered on the wings of the wind, and his soul alone ascended to God who gave it. Another will insist that to Elisha's blinded sight, or in Elisha's poetic language, the wind and the thunder were the chariot and horses, but that Elijah was by them swept away from his companion's vision, and in bodily form taken to be with the Lord. Another will have it that there was a real chariot and fiery horses. Spend little time in debating details where every hypothesis is a conjecture.

3. There was, however, a real reason for this miraculous departure of Elijah. It was not a mere unmeaning wonder. The doctrine of immortality had got then no such lodgment in the public mind as it now possesses. It is not explicitly contained in the five books of Moses. When the Sadducees, who held only to the divine authority of these books, rejected the doctrine of immortality because it was not to be found there, the Pharisees admitted the fact, and invented a traditional revelation to supply the want in the written one. When Christ appealed to the Pentateuch for evidence of immortality, he defined the doctrine from it; he did not find it there in any explicit declaration. The whole nation had gravitated under the influence of Baalism to a materialistic philosophy and a sensual religion. There was a need that the prophet who was to follow Elijah should realize the spiritual work as one real and close at hand. Hence to Elisha it was no surprise when afterwards at Dothan he saw the horizon full of horses and chariots of fire. To him, from the time when he parted from Elijah, the spiritual world was always a real world, and a world not afar off. The times needed a disclosure of the verity of the future and spiritual realm. The teacher of that age pre-eminently needed it, and to him it was given.

4. However incredible to the unbeliever this account may be, it ought not to seem incredible to the Christian. He believes that a day is appointed when Christ will come to judge the world; that the dead will rise; that "we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air;" that "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." He believes that his Lord rose from the dead and walked the earth in his fleshly body, and that when his time was come he underwent that same mysterious change, and was received up into heaven by the door that now is closed, but at the last trump will swing wide open to receive the children of God.

THOUGHTS FOR THE CLASS.

Whatever interpretation of the mystery in its detail may be given, or whatever ignorance we may be willing humbly to confess concerning an event which cannot be fully interpreted, the lessons which it teaches are plain, simple, and not difficult, it seems to me, to understand.

(*a*) GOD HONORS THOSE WHO HONOR HIM. There is a crown of glory and a chariot of fire awaiting every one that has fought the good fight. Die as he may, the faithful Lazarus is always taken by the angels to Abraham's bosom.

(*b*) HEAVEN IS REAL. It is not a dream or fantasy. It has been seen; not by many, but by some. There are only a few who have gone to the Arctic zone; but their report is accepted by the world. Elisha got a glimpse of the heavenly doors. Paul, in a vision, had a glimpse of heaven. John saw more, and has brought back his report. The land is largely an unknown land; but it is not an unreal land.

(*c*) HEAVEN IS NOT REMOTE. Where is heaven? Who can tell? It is certainly not so far off but that Elijah could enter it in a chariot of fire; and John could see something of it in the Isle of Patmos; and Moses and Elijah could come from their heavenly companionship for converse with Christ; and Elisha could see its host on the mountain tops. There is a great gulf fixed between heaven and hell, but none between heaven and earth.

There are other lessons suggested by the circumstances attendant upon Elijah's translation.

(*d*) ELIJAH'S EARTHLY SERVICE. A visitation to the schools of the prophets; a significant indication of the value which he attached to the religious educational institutions of his land and age.

(*e*) THE PRAYER OF ELISHA. A prayer to be the heir and successor of Elijah. The elder son and heir had a double portion of the inheritance. This is Elijah's request. No man dying can leave his son so good an inheritance as a character consecrated to God and imbued with the Spirit of God.

(*f*) THE POWER OF GOODNESS MAY BE BEQUEATHED; of one man to his successor, of one generation to the generation that succeeds it. But the mantle of an Elijah can fall only on an Elisha; the prophetic mantle of the departing can fall only on those whose earnestness of desire proves them in some sense worthy to receive it.

(*g*) THE NATION'S BEST ARMAMENT: "My father! my father! the chariot of Israel, and the horsemen thereof." To Elisha, Elijah was Israel's chariot and horsemen. A great and good man is the nation's best armament.

QUESTIONS.

1. In what respects do Elijah and Elisha resemble each other, and in what respects are they contrasted with each other?
2. What lesson will you learn from Elisha's steadfast allegiance to Elijah?
3. Contrast the language of verse 5 with that of Matthew xxiii., 10. In what sense and under what circumstances is it right to call any man master?
4. Who in the Old Testament had an experience in death in any respect analogous to that of Elijah?
5. What teaching of Paul in 1 Cor. xv. is a historic illustration of the translation of Elijah?
6. What light, if any, does this incident throw on the question respecting the resurrection of the body?
7. Sum up the career of Elijah, and tabulate the moral and spiritual lessons to be derived from it.

[1] International Sunday-School Lesson for February 15, 1891. —2 Kings xi., 1–11.

We must never undervalue any person. The workman loves not that his work should be despised in his presence. Now, God is present everywhere, and every person is his work.—[De Sales.

RELIGIOUS NEWS.

Church Gambling Forbidden. The practice of raising money for church purposes by petty lotteries and other catchpenny devices is by no means confined to Roman Catholic churches. But there is no doubt that this abuse has been carried to greater lengths in these than in Protestant churches; we remember, indeed, two or three years ago seeing a circular sent out by one of the Roman Catholic churches in Ireland which contained as complete a lottery plan for drawing money prizes as do the alluring circulars of the Louisiana Lottery Company. We are glad to chronicle the fact that one Roman Catholic ecclesiastical authority has at last set his face against the practice. Archbishop Ireland, of the See of Minnesota and North and South Dakota, has just issued an order which says that, in view of the pronounced public sentiment against lotteries and games of chance, he thinks it his duty to altogether prohibit "the raising of money for religious or charitable purposes by the sale of chances, the use of wheels of fortune, or by any method savoring of lottery or gambling." We commend this action of Archbishop Ireland to the attention of Protestant churches which are guilty of the same offense.

....

The Christian Endeavor Anniversary. This week at Portland, Me., is taking place the most interesting meeting of the Young People's Societies of Christian Endeavor. It marks the tenth anniversary of the mother society, and it may well prove the occasion for well-founded congratulation on the extraordinary growth and multiplication of these agencies of Christian helpfulness. Dr. Clark, the founder of the movement, has proposed to make the International Christian Endeavor Day (February 2) memorable by the making of thank-offerings to missionary causes. Each society will give to its own denominational missionary board. In this last arrangement is seen one of the methods which has caused the prosperity and stability of the Association—the principle that the local societies are in no wise to interfere with church work or with general denominational organizations. We have already mentioned some of the principal features to take place in this convention; next week we shall give our readers a general survey and discussion of the proceedings from the pen of the Rev. F. S. Root, of Auburn, Me.

....

The New Archbishop of York. Next to the Archbishopric of Canterbury, that of York is the highest preferment in the English Church. While the Archbishop of Canterbury is styled "Primate of All England," his brother of York is called "Primate of England"—a distinction with more difference in fact than in sound. The province of the latter includes nine dioceses, while that of the former has twenty-four. English papers have, since the death of the late Dr. Thomson, exhibited considerable curiosity as to the appointment of his successor, and many names have been mentioned as those of probable appointees. Some surprise is now expressed at the nomination of the Right Rev. William Connor Magee, D.D., Bishop of Peterborough, but solely on account of his age. As to his qualifications, it is recalled that Dr. Magee was termed by Mr. Disraeli "the most eloquent man in the Church"—the occasion of the eulogy being a sermon preached before the Church Congress in 1868. It was, indeed, the eloquence of this sermon, in all probability, which led to Dr. Magee's appointment as Bishop of Peterborough. His scholarship is hardly less noted than his eloquence. The Church paper called "The Rock" declares that he is "more than simply the most eloquent preacher we have—the Chrysostom of the English Bench, as Wilberforce named him—he is a solid thinker." This eulogy is perhaps colored a little by the fact that Dr. Magee shares the High Church tendencies of "The Rock," but we notice that it is echoed by several of the more liberally inclined journals. Among the characteristic sayings of Dr. Magee quoted just now is one which aroused, at the time of its utterance, a storm of discussion and disapproval. "If," he aid, "I am to choose between England free and England sober, I say at once, I for one prefer to see England free to England sober." Another saying of his was in reply to an attack by the Duke of Somerset on missions; he asked, with righteous indignation, if, when his Grace wanted civilization to precede evangelization, he was of opinion that opium was to be preferred to the Gospel.

....

Two Fallacies Exploded. It is astonishing how a falsehood will outlive exposure, if it appeal to prejudice. Here are two ancient bits of injustice neatly disproved—the stale idea that ministers' sons are usually scamps, and the belief that colleges are nests of unbelief. On the first head, our friend the "Presbyterian" says that of the 6,158 ministers of the Presbyterian Church at least 2,500 are ministers' sons or grandsons (citing instances where three, four, five, and even seven ministers have come from a single family), to say nothing of the many thousands who are known to have become upright and successful men in other callings. As to the prejudice against colleges, President Thwing (who, by the way, is this week inaugurated as President of Adelbert University (the Western Reserve College) declares that it is a hideous blunder to believe that the prevailing religious mood of students is that of Mr. Ingersoll. More than half the men in American colleges are, he asserts, Christians, and he quotes from statistics of a dozen or more leading institutions to prove this. Thus: at Amherst at least two-thirds of the students are Christians; at Williams, about one-half; at Harvard, one man in every five or seven; at Dartmouth, not far from one-half; at Brown, also about one-half; at Yale the proportion is somewhat less than at Brown, but considerably more than at Harvard; at Hamilton about one-half are members of the College Young Men's Christian Association; at Princeton a Young Men's Christian Association enrolls a large proportion of the students, and so with many others. It is emphatically true that the religious element plays a large part in the life of the students.

....

A Proposed Union. At the meeting of the Manhattan Association of Congregational Ministers of Brooklyn held last week a letter was presented from the New York and Brooklyn Conference broaching the question of union. Briefly stated, the position of the matter is this: The New York and Brooklyn body is both a conference of churches and an association of ministers; the Manhattan body was originally—it was formed in 1876—an association of ministers only, but a year ago last fall a Manhattan Conference of churches was formed. It was to this last body that the letter should have been formally addressed, and the Manhattan Association, after discussion at some length, appointed, on Dr. Meredith's motion, a committee to meet that of the New York and Brooklyn Association and inform them that the matter properly came within the scope of the Manhattan Conference. Expressions of many of the ministers at the Manhattan meeting of last week and comments of the Brooklyn secular press indicate that there is in that Association a strong disposition toward union. The action of the New York and Brooklyn Association consisted, as heretofore stated, in the appointment of a committee (composed of the Rev. Howard S. Bliss, of Plymouth Church, the Rev. Dr. James G. Roberts, of the Rochester Avenue Church, and the Rev. Dr. S. B. Halliday, of the Beecher Memorial Church) to consider the subject and to confer with the other body in regard to the possibility and methods of union.

....

Episcopalian Educational Advance. In the January issue of the "Church Review," President Potter, of Hobart College, Geneva, N. Y., has an article on the Episcopal Church Board of University Regents, in which some interesting facts are given. This body was organized a few months ago by the Episcopal Church, for the purpose of improving its educational system. President Potter was chosen as its advocate, and he reports that the idea is approving itself to nearly all Episcopalians of influence. Among those who highly commend it, or who are identified with it, are Bishops Potter of New York, Doane of Albany, Whipple of Minnesota, Coxe of Buffalo, N. Y., Quintard of Tennessee, the Rev. Drs. Dix, Greer, and Huntington, of New York, and a large number of Episcopal college professors. President Potter has already brought the movement to the personal attention of ten thousand Episcopalians, and during the next few months has promised to speak on the subject before a number of diocesan conventions. It is intended to raise a large sum of money, which will be used to build new colleges and schools where they are needed strengthen those already in existence, and raise the tone of scholarship by offering fellowships and scholarships to students who pass a special examination. Dr. Potter reports that the movement will give the Episcopal Church a first-class educational system, and that he has assurances of a liberal financial support. The new idea is being vigorously pushed, and, as foreshadowed in the "Church Review" article, will doubtless attract general attention.

....

An Open Door. Simplicity of creed is growing in the churches. A new example of this is furnished by a little book just received by us which contains the history of Union Church of Berlin, Wis. In reciting the formulas in use for admission to the church, the pastor says: "We desire to make our door as wide as *the twelve gates of the New Jerusalem placed side by side.*" Perhaps our readers will like to see the covenant of faith which is described so broadly. It is as follows:

"*Do you now avouch the Lord Jehovah to be your God, Jesus Christ to be your Saviour, the Holy Spirit to be your Sanctifier? Renouncing the dominion of this World over you, do you consecrate your whole soul and body to the Service of God? Do you receive His Word as the rule of your life, and, by His Grace assisting you, will you persevere in this consecration unto the end?*"

This is borrowed from the covenant which for a number of years has been the only condition of membership in Plymouth Church, Brooklyn.

....

Another Heresy Trial Proposed. English papers report that Archdeacon Denison has intimated that when the Convocation of Canterbury next assembles he will move the following series of resolutions with reference to "Lux Mundi:"

"1. That it appears to the undersigned to be the duty and privilege of this House, in its measure and relation to the Upper House, to interpose *ex officio et aucloritate*, as occasion arises, for the protection of the Church of England from dangerous error. 2. That it appears to the undersigned that such interposition is required at the present time by the publication of the preface and the eighth essay of the book 'Lux Mundi.' 3. That it appears to the undersigned that the explanations that have been given in respect of citations from, and references to, the Holy Scriptures of the Old Testament by Our Blessed Lord, have failed to remove or modify the danger of the above portions of the book; and have left untouched other gravest errors involved in those portions. That is to say—(*a*) The error of irreverence toward Him, perfect God and perfect Man. (*b*) The error of tending to 'beguile' and 'corrupt' men's minds 'from the simplicity that is in Christ.' (*c*) The error of being contrary to the 'Book of Common Prayer' and administration of the Sacraments. (*d*) The error of being contrary to the authority of the Church, as declared by the Sixth Article of Religion. That his Grace the President be respectfully requested to direct the appointment of a Committee of this House to consider and report upon the preface and eighth essay above specified, as alleged to contain and involve dangerous error."

GENERAL BOOTH'S WORK BEGUN.

With all the discussion and criticism aroused by the plan of social reform proposed by "In Darkest England," the subscriptions have gone steadily on, and the executive ability of the General of the Salvation Army has been occupied in perfecting the scheme. Cable dispatches from London dated on Friday last say:

"In St. James's Hall to-night General Booth, of the Salvation Army, began the execution of the scheme of social regeneration set forth in the book, 'In Darkest England and the Way Out.' In connection with the exercises, he affixed his signature to the deed of trust drawn up in the interest of the subscribers to the fund for carrying on the work. He also commissioned the first band of Salvationist officers set apart for the new work.

"General Booth retains large powers under the deed of trust. Either himself or his successor will be supreme director of the scheme and of the moneys. Any change made must be assented to by two-thirds of the Consultative Committee. Of this Committee General Booth will nominate six members, and the Archbishop of Canterbury, the President of the Wesleyan Society, the Chairman of the Congregational Union, the Chairman of the Baptist Union, the Attorney-General, and the Chairman of the City Council will each nominate two members, one of whom may be the nominator."

—The Young Men's Christian Association of Chicago is to erect a magnificent building at a cost of $1,400,000. The building will have fourteen stories, three of which will be devoted entirely to the work of the Association.

THE FOREIGN MASSES AND CHRISTIANS.

To the Editors of The Christian Union :

We hear and read very much about the masses and their crying needs. It is among the facts incontrovertible that those who form the muscle and sinew of the body politic are in great need of help of strongest kind from those who may be called the mind and spirit of that same body. The foreign hosts compose the large portion of the so-called masses. These are everywhere about us, presenting their own peculiar phases of life, voicing in one way and another their own special needs. It has been the writer's privilege to live in a manufacturing town. He has had some acquaintance with such life in several places. It is here that you are brought into contact with the deep and pitiful need of the masses. The defects and vices of ignorance are here apparent in their most glaring forms. The sins and wrongs nurtured and developed by hopelessness are sure to be seen. Their miserable life has its effect upon town and city. The surrounding population is affected, and that most seriously, by the near presence of so large a body morally inferior to themselves. The better classes are found turning over the old question, "What shall we do?" Ways and means are devised and discussed with the hope that the evil effects of contact with these may be abated.

Sometimes it is a religious agency that is employed. Oftener, because easier and perhaps cheaper, the law is invoked and its officers employed. Too many look to this agency for relief. Too many expect some relief through legislative enactments, such as the Chinese Exclusion act, or restriction of immigration. Personal comfort or profit seems to be the largest thought both in the discussion and the treatment of the problem.

The thing that is missed is the hearty interest that ought to stir the patriot's heart and the Christly touch that ought to come from those who are called "the salt of the earth." The treatment received by many of the foreign multitude is, to say the least, far enough from inspiring confidence in themselves or in those who are above them in position and intelligence. They are not only neglected, they are sinned against. Many even act toward them as though their moral and intellectual inferiority made them legitimate prey to greed and lust.

In the minds of too many, even of Christians, these people are classed among the outcasts and suspects. They are spoken of in terms that are degrading. They are even spoken to in the same terms. If treated as thieves, it is easy to make them such. If continually held under a suspicious eye, it is easy to cause them to forget the sense of manhood and honor, if ever such had tried to live. If classed among those who do not tell the truth, what wonder that they become untrustworthy? But such is the treatment often visited upon them. They suffer not alone in the comparisons that their own eyes make, they suffer also in what they receive from their more favored neighbors.

That Christian influence and Christian work would avail not only to change the influence incident to their type of life, but would even transform the life, is evident from the results of persistent effort in that direction. Such work is done in some places. It can and ought to be done in others. Where loving interest has been shown there has been the response. For instance, in Marlboro', Mass., there is a well-sustained work among the French Catholics. A large number of these have been converted and found royal Christian welcome into one of the best churches in the place. Such work alone will solve the problem. Without such work the Christian withholds what is due to the alien at his door, and withholds what is due to Him who is no respecter of persons.

W. N. Thomas.

Penacook, N. H.

CHURCH GLEANINGS.

—The Rev. Dr. T. T. Munger made an address before the Brooklyn Congregational Club on Monday of last week, on the life and theology of Jonathan Edwards.

—The Rev. Minot J. Savage, pastor of the Church of the Unity of Boston, has decided not to accept the call to Chicago, to the great satisfaction of his congregation, and so announced on Sunday. Previous reports as to his having accepted the call were without foundation.

—At a meeting held January 21, the Committee of the International Congregational Council decided upon a programme for the meeting in London next July. The opening meeting will be held July 13, when a reception will be given to the delegates. The subjects selected for the week's conference are: "The Present Condition of Theological Thought in the Churches Represented in the Council," "The Place of Congregationalism in the Making of New England and the United States," "Congregationalism in the Colonies of Great Britain," "The Relations of Church and State in America and England," "Church and Social Ethics," "Land Laws and National Property," "The American System of Training Ministers," "The English System," "A Federation of English-speaking Peoples for International Arbitration," "Sacerdotalism and Modern Unbelief."

—A Melbourne correspondent informs us that the Rev. Dr. Bevan, who some years ago was pastor of the Old Brick Church, New York City, is about to renew his acquaintance with his friends in this country. Dr. Bevan is now pastor of the leading Congregational church in Melbourne, and has been appointed as one of the delegates of the Congregational Union of Victoria to the Pan-Congregational Council, whose meetings are to be held in London in July. Dr. Bevan will leave Australia for San Francisco by the April mail steamer, and, after a short stay in that city, Chicago, and New York, where he will probably preach and lecture, will cross over to London in time for the meetings there.

—According to Hoffman's Catholic Directory for 1891, there are now 8,778 priests of the Roman Catholic Church in this country, 7,631 churches, 2,841 stations, and 1,750 chapels. The Catholic population is reported at 8,579,966. There are 213 orphan asylums, with 24,572 inmates, 39 theological seminaries, with 1,711 students, 123 colleges, 624 academies, and 3,277 parochial schools, with 665,328 children in attendance.

—The Rev. Dr. D. G. Wylie, the pastor of the Knox Presbyterian Church, in East Seventy-second Street, has been chosen unanimously to succeed Dr. Hamilton as pastor of the Scotch Presbyterian Church of this city. The Scotch Church is one of the oldest in the Presbytery, having been organized for a number of years before the Revolutionary War began.

—A London correspondent of the "Congregationalist" writes: "Our Congregational Church statistics are by no means so complete as yours, but in England and Wales we have 4,589 churches, branch churches, and mission stations, affording accommodation for 1,647,500 persons. We have also 2,732 ordained ministers, of whom 2,115 have charges. In Scotland there are 101 churches, in the Channel Islands 11, and in Ireland 29. This brings up the total to 4,730. The British colonies report 711 churches."

—The "Central Christian Advocate," one of the official church papers of the Methodist Episcopal Church, is authority for the statement that the entire circulation of the weekly church papers is less than two hundred thousand. This, says the New York "Tribune," is remarkable when the number of such papers is considered, together with the fact that every preacher of the denomination not only is their authorized agent, but is instructed that it is one of his official duties to aid their circulation.

—The new Bushwick Avenue Congregational Church of Brooklyn has been formally recognized by a council.

—At a recent meeting of Congregational ministers it was stated that while much had been said, and properly, in praise of the contributions of the Methodist Church, this fact had been lost sight of: In proportion to the number of members the Congregationalists are more generous than their Methodist brethren, and these figures were given to prove this statement: "The Methodist Episcopal Church has 2,236,463 members, and the total benevolence, including the Woman's Boards, was $1,799,993, or about 81 cents per member. The Congregational churches number 491,985 members, with a total benevolence of $1,877,330, or $3 80 per member."

—The Rev. Dr. Edward P. Ingersoll, of the Puritan Congregational Church in Brooklyn, has received a call to the Presidency of the Yankton College in South Dakota. He is considering the acceptance of the offer, and has communicated with the trustees of the church on the subject. His ministerial labors in Brooklyn extend over a period of twenty-one years.

—General Booth is authority for the statement that there are 363 corps of the Salvation Army in America, with fifty-seven outposts and 1,066 officers in active service.

—Canon Scott Robertson has figured up the money given and bequeathed to foreign missions in the British Islands during the year 1889, and finds the sum to be $6,506,530. Of this amount the Church of England gave through its societies $2,616,015, the Nonconformists and Presbyterians gave $2,751,490, the joint societies of Churchmen and Nonconformists $1,099,815, and the Roman Catholic societies $49,095.

—Of the venerable Dr. Thomas Bowman, of St. Louis, senior Bishop of the Methodist Episcopal Church, the New York "World" says: "He has passed more than fifty years in church work. He is now seventy-four years old and is in splendid health, straight as an arrow, with a constitution like flint. He says that his first two appearances before an audience were flat failures. He broke down completely, but on his third attempt he came off with flying colors, and has never since been disconcerted when in the pulpit."

—Mrs. Drake, wife of a Congregational minister, was lately ordained at Iroquois, S. D., by one of the largest councils of Congregational ministers ever assembled in the State, and with only one delegate dissenting.

—The nineteenth anniversary of the Bowery Branch of the Young Men's Christian Association of this city was held last week. The annual report of the Secretary, W. E. Wilkins, brought out the following interesting statistics: "We entertained last year 1,342 young men as guests of the house, and provided them with lodgings and simple meals for from one to two weeks, and to other young men who came in and were hungry we furnished 61,991 meals. We have expended for the entire work of the Branch, and for the care of the property this year, $7,737.05. Of this $2,470 87 was used in our relief work. The attendance at our religious meetings was 68,600, or over 188 a day. At the services 1,352 of the men remained for our inquiry meetings, and we know of fifty-eight who have confessed Christ and have united with churches in this city." Interesting addresses were made by Major-General O. O. Howard, Cephas Brainerd, and John Paton.

—The New England Collegiate Young Men's Christian Association Convention is to be held at Williamstown, Mass., beginning February 5, and continuing several days. Great interest is felt in Young Men's Christian Association circles over the convention, as it is the first one ever held at Williams College. Several prominent speakers will be present, and many colleges will be represented.

—Brother Peter Bechtold, of the Mennonite church at Reading, Pa., has, says an exchange, violated the rules by going to law, and the brethren talk of expelling him.

—The Presbyterian General Assembly's Committee on the Revision of the Confession of Faith met in the Church of the Covenant, Washington, D. C., on Wednesday, February 4, at 10 o'clock A.M.

—The New York Society for the Prevention of Cruelty to Children has just issued its sixteenth annual report. It is full of facts and figures which speak most clearly for the great work that this Society has accomplished during the past year. The superintendent's report shows that during the past year 7,477 complaints have been received and investigated. There were 2,596 cases prosecuted by the Society, resulting in 2,553 convictions, and the rescue or relief of 3,336 children.

—The Rev. Neville Fanning, of the Oak Park Congregational Church, Minneapolis, was taken suddenly ill at the conclusion of the morning sermon last Sunday, and died soon after. Apoplexy was the cause. The subject of his text was: "Is Life Worth Living?"

—Farewell services were held in the old Berean Baptist Church, Bedford and Downing streets, this city (the Rev. Edward Judson, pastor), last Sunday, and next Sunday the congregation will worship in the new Judson Memorial Church in Washington Square. A prayer-meeting, to be held on Friday night, will be the first service in the new church.

—The Rev. Dr. John R. Paxton, of the West Presbyterian Church of this city, announced last Sunday that $40,000 had been raised by the congregation for the rebuilding of the Presbyterian Hospital. Some weeks ago a member of the congregation, who desires his name withheld, offered to contribute $20,000 if $20,000 more should be raised by the congregation. The desired amount was raised.

MINISTERIAL PERSONALS.

CONGREGATIONAL.

—Lawrence Phelps, of Gardner, Mass., accepts a call to the First Church of Chelsea.

—George Sexton, LL.D., of Dunkirk, N. Y., has received a call from the West Norwood Church of London, England.

—C. H. Chapin accepts a call to Durham, N. H.

—R. M. Sargent, of Dover, Ill., has resigned.

—J. C. Labarre, of Randolph, Mass., has resigned.

—F. R. Bunker was ordained at Olivet, Mich., on January 11.

—A. E. Tood, of Westhampton, Mass., accepts a call to the Professorship of Natural Sciences in Berea College, Ky.

—H. F. Goodwin, of the Yale Seminary, has accepted a call to Lombard, Ill.

—Lewis Rogers accepts a call to Greenwich, Conn.

—F. C. Field, of Dayton, Ohio, accepts a call to Clare, Mich.

—J. G. Johnson, of the Second Church of New London, Conn., resigns, and will accept a call from the New England Church of Chicago, Ill.

—G. R. Foster accepts a call from East Jackson, Mich.

—J. J. Dobbin, of East Ontario, accepts a call to Delta, Mich.

—J. Lester Wells has accepted a call to become assistant pastor at the Tabernacle (Rev. J. L. Scudder, pastor), Jersey City, N. Y.

—Rowland Ayres, President of the Trustees of Hopkins Academy since 1865, died at his home in Hadley, Mass., on Saturday, after a short illness, aged seventy-four. He was for many years pastor of the First Church there.

PRESBYTERIAN.

—R. S. Campbell, of St. Joseph, Mo., has received a call from the Central Church of Newark, N. J.

—D. H. Brewer, of Maynard, Mass., has resigned.

—M. F. Leibman, of Kingston, N. Y., died on January 13, at the age of seventy-seven.

—D. G. Bradford accepts a call to Taylorville, Ill.

—J. W. Smith, of the United Presbyterian Church of Xenia, Ohio, has resigned.

—Horatio Pettengill, of Corning, N.Y., died on Thursday of last week, at the age of eighty-seven.

—S. M. Campbell, D.D., has received a call to the First Church of Montecito, Cal.

OTHER CHURCHES.

—Edmund Guilbert, formerly rector of the Church of the Holy Spirit (P. E.), this city, has received a call from Trinity Church, Southport, Conn.

—Henry A. Adams, rector of St. Paul's Church (P. E.), Buffalo, N. Y., declines a call from St. James's Church, Chicago, Ill.

—D. M. Hodges, of the Universalist church of Harlem, N. Y., has resigned and accepts a call from Franklin, Mass.

—H. L. Wheeler, of Newton Center, Mass., has received a call to the Unitarian church of Burlington, Vt.

—G. K. Foster resigns the pastorate of the Baptist church in Lansing, Mich.

—E. Smiley, of the Universalist church of Richmond, Vt., has resigned.

—J. H. Gunning, of Boston, Mass., has received a call from the Baptist church of Bedford Avenue, Brooklyn, N.Y.

—N. S. Burbank accepts a call to the Baptist church of Revere, Mass.

—Thomas Nelson, of the Michigan Avenue Baptist church of Saginaw, Mich., has resigned.

—George P. Huntington accepts the rectorship of St. Thomas's Church (P. E.), Hanover, N. H.

Books and Authors.

AN IMPORTANT WORK.[1]

"The beginning and the end of our science is man" are the first words in the "System of Political Economy" by William Roscher, a father of the new school of political economy in Germany. They were written just thirty-six years ago this spring, and since then have been the motto of scores of economic investigators and writers on the Continent. Wagner, Knies, Schäffle, Schmoller, Cohen, and Conrad have written voluminously in the spirit of them and against the spirit of the classical "commodities school," which they condemn; yet till now no American student of economics has recognized them in a complete exposition of economical science. There has just appeared, however, an exhaustive work by Mr. George Gunton, entitled "Social Economics," in which he endeavors to present at length political economy as a "science of human welfare" rather than as a "science of wealth," as a "science of optimism, a hope which bears a message of prosperity and progress to the whole of humanity," instead of as a "dismal science of pessimism and despair which complacently sees the masses crowded to the verge of starvation." Mr. Gunton's book contains four parts: "The Principles of Social Progress," "The Principles of Economic Production," "The Principles of Economic Distribution," and "The Principles of Practical Statesmanship." Every one of these four parts and every subdivision of them shows innumerable evidences of having been written with an uninterrupted consciousness of the labor problem. In fact, Mr. Gunton's belief in social reform along the lines of the present industrial order runs like a red thread through every sentence from preface to finis, and on the tendency of this belief his book will undoubtedly be judged. The pessimistic views of the Manchester school as to the possibility of solving the labor problem of to-day Mr. Gunton attributes to the fact that the theories of the economists of the hand-labor and small-factory system of the eighteenth century have been adopted with little or no revision by the school, although the conditions of industrial life have changed entirely. The "Wealth of Nations" marked the close of political economy on the feudal basis and the beginning of the middle-class political economy. The promotion of sales became the fundamental idea of the "Commodities School" "To sell extensively necessitated producing cheaply; and since wages formed the greater part of production, it appeared, from the 'commodities' point of view, to be as necessary to obtain cheap labor as cheap raw material, and for the same reason. Consequently it became a cardinal doctrine of the 'Commodities School' that large profits depend upon low wages. 'It has been my endeavor to show throughout this work,' says Ricardo, 'that the ratio of profits can never be increased but by a fall in wages.' In the days of hand labor and small factories, when the consumption of the upper and middle classes furnished a sufficient market for products, this cheap-labor policy was successful in giving profits. But this very success led to the development of large factories, which were destined again to revolutionize the economic structure of society. For since these large enterprises required a more extensive market for their success than any possible increase in the consumption of wealth by the upper and middle classes could furnish, the habitual demands of the masses for the first time necessarily became the foundation of industrial prosperity. Therefore, it is in the needs of the masses that the economics of the future must be studied and statesmanship determined."

Industry is to-day on a democratic basis; in the prosperity and consuming power of the masses is to be found the key to all material progress; the manifold civilizing aspirations of the workingmen and the self-interest of the capitalist call harmoniously for high wages. In treating of "production" Mr. Gunton gives this condensed statement of the relationship of expensive labor and cheap wealth:

"Industrial progress primarily consists in cheapening wealth, the test of which is the increase of material well-being obtainable for a day's labor. It is a universal law in economics that productive efficiency is increased and wealth is cheapened according as natural forces are substituted for labor. Natural forces can only be harnessed to production by the use of capital, and capital can only be economically employed under conditions of increasing returns; increasing returns are only possible with a relatively larger market, and this depends entirely upon the increase of consumption per capita in the community. Large consumption, which means high-priced labor, is one of the prime causes of cheap wealth."

In his discussion of value, which he regards as determined by the cost of production, Mr. Gunton says: "Cost of production is determined, not by the quantity of labor expended, but by the aggregate cost of labor directly or indirectly devoted to its production; and since large consumption induces the economic use of machinery, which saves labor and diminishes the cost of production, high wages promote low prices." And again: "Things can be cheapened only as man becomes dear; and to increase the influences which develop the social wants and raise the wages of the laborer is to make wealth cheaper than poverty, and civilization cheaper than barbarism."

Mr. Gunton's discussion of the great problems of distribution is vigorously combative, especially as regards the doctrine that, as Mill says, "Profits depend upon wages, rising as wages fall, and falling as wages rise." The original error of those taking this point of view Mr. Gunton discovers in their conception of wages as that which is left of the product after rent, interest, and profit have been deducted. In real life, however, wages are found to be, not a part of the product, but a part of the cost of production, laid out in advance by the capitalist; and the order of distribution, instead of being rent, wages, profit, is wages, rent, etc. This order follows, and must necessarily follow, the sequence of the origin of the classes to which the incomes in question go. This order was laborer, landowner, capitalist, and *entrepreneur*. In considering schemes for bettering the workingman's condition, then, the question at issue is not, as Socialists say, how to change his position in this order, but simply to increase his wages. In his chapter on the law of wages, Mr. Gunton defines wages as the price of labor, and, regarding price and value as identical, applies to them his general law to the effect that "economic prices constantly tend toward the cost of furnishing the most expensive portion of the necessary supply in any market;" that is, that "wages tend to move toward the cost of furnishing the most expensive portion of the necessary supply of labor power in any given market." The cost of producing the labor of the most expensive workingman in demand, therefore, determines how high the wages of his class shall be. As the living expenses of a married workingman are, *cæteris paribus*, higher than the wages of an unmarried workingman, the law of wages may be more concretely stated thus: "The rate of wages in any country, class, or industry constantly tends toward the cost of living of the most expensive families who furnish a necessary part of the supply of labor in that country, class, or industry." The indispensable workingmen with the highest standard of life fix the wages, not only for themselves, but also for their more sparing fellows. It is the *élite* of the working people, living up to their incomes, who feel the greatest pressure of need of higher wages, who therefore inaugurate the strikes for better compensation. It is the workingmen with the highest standard of life in their class who feel the ever-spurring desire for means of elevating this standard. They are the banner-bearers of the movement of the masses upward. Their desire for more is the key to the labor problem. By gratifying it and increasing wages, manufacturers swell the purchasing power of the masses, expand their market, and lay under the enormous productive organizations of the new industrial era a broader, deeper, and firmer foundation in consumption.

In an address to the German workingmen, Ferdinand Lassalle said: "Have as many wants as possible, and satisfy them honestly and honorably. That is your greatest virtue in this economical era." And again: "As long as you have a bit of bad sausage and a glass of beer, you do not realize that you need anything. That comes from your damnable lack of needs." To such sentiments Mr. Gunton says, "Amen and amen." Art, science, literature, society, ethics, religion, in short, anything that inspires the workingman with a desire for a better material life, is welcomed by him as an essential force in the solution of the problem of helping up the fourth estate. In fact, it is the social wants—the wants for more than the material necessaries of life—that "furnish the demand for distinctively manufactured products." Diversification of the wants of the workingmen is Mr. Gunton's principal prescription for the evils of the present industrial system. An illustration of this may be found in the chapter on business depressions, such as have taken place in the United States, England, France, and Germany, at intervals of nine or ten years, for the last half-century. The cause of these depressions he finds in the general diminution of consumption as compared with production. "A business depression can never occur," he says, "unless the equilibrium between consumption and production is disturbed in such a manner as to result in a diminution of consumption as compared with production. The first symptom of an approaching business depression is the inability of producers to find customers for their whole product at remunerative prices. Manufacturers will continue to produce wealth, and will prosper, so long as they can find a remunerative market for their wares, even though wars rage or governments are overthrown. Production being but the economic response to consumption, it is to the influences which effect consumption that we must look both for the cause and cure of business depressions. Nor is this all. Since business depressions are peculiar to factory conditions, and the market for factory-made products depends chiefly upon the consumption of the laboring classes, it follows that it is the failure of the laborers' consumption to keep pace with the capitalists' production—the failure of the home to grow as fast as the factory—that really produces business depressions. Here, then, we have a cause that is both adequate to produce the effect and necessary to it. So long as the consumption of the masses—*i. e.*, the wage and salary receiving class—increases commensurately with the productive capacity of the community, nothing can create a business depression; and whenever this does not occur, nothing can prevent one."

What causes this diminution of consumption? Stunting of the laborers and their desires by overwork, demoralization of the home by employment of women in factories and the consequent curtailing of social wants, introduction of labor-discharging machinery, and the multiform social evils arising from bad ventilation, unsanitary conditions, child labor, and the like. The severity of business depressions may be diminished and their ultimate elimination may be promoted by means corresponding with the above analysis of their causes: "(1) Negatively, by lessening the obstructions to the social progress of the masses; (2) positively, by constantly increasing the social opportunities of the masses; (3) by establishing an international business barometer by which approaching business depressions will be indicated sufficiently in advance to enable the severest to be avoided." In his sharp arraignment of capitalists for their blindness to their own and their laborers' interests, Mr. Gunton adds: "The disparity between the increase in the laborers' consumption as compared with that of the capitalists' production would be still more diminished if the energy which has been constantly devoted to limiting the laborers' social opportunities were applied to increasing them. Then every proposition for improving the condition of the masses would be approached with the desire of adopting whatever feasible element of good it contained, instead of a determination to magnify all its disadvantages for the purpose of defeating it."

While advocating, as just indicated, positive government measures for the elevation of the masses, Mr. Gunton is a sturdy opponent of paternalism, and summarizes the general function of government thus: "That the controlling principle in public policy should ever be to minimize the necessary sphere of governmental action and authority, and to maximize the possible sphere of individual action and responsibility. In other words, the function of government in all phases of industrial, social, and political life is to promote the development of the highest possibilities of the individual."

In his chapter on international trade, Mr. Gunton justifies the protective policy as a means of developing through manufactures the closely knit social life that is always lacking in the purely agricultural state. His discussion of combinations of capital is an almost unqualified defense of trusts along the lines indicated in his celebrated debate with Washington Gladden at Chautauqua, and his chapter concerning combinations of labor is an almost unqualified defense of trades-unions. His brief treatment of the problems of taxation, especially his decided repudiation of the income tax and

[1] *Principles of Social Economics Inductively Considered and Practically Applied. With Criticisms on Current Theories.* By George Gunton, author of "Wealth and Progress." (New York: G. P. Putnam's Sons. $1.75.)

general advocacy of indirect taxes, will probably disappoint many who will go far with him in his conception of most other economical problems bearing directly on the interests of the working people.

Mr. Gunton's work has a vigorously aggressive tone. Throughout it he takes pains to square himself with Marx, Rodbertus, Francis Walker, Henry George, Mr. Blaine, Mr. Atkinson, and the whole *laissez faire* and socialistic schools. He is a fair, open fighter, as even his opponents will acknowledge, and never seeks cover under those threadbare adjectives of recent economical literature—"crude," "unscientific," "illogical," and "sentimental." However widely many of Mr. Gunton's fellow-economists may differ from him as to his new treatment of the more abstruse questions of political economy, all of them must acknowledge that his work, with its abundant statistics and its wealth of historical references, is the growing limb of a living tree, and not the brittle branch of a sapless trunk.

SHELLEY IN ONE VOLUME.

Messrs. Macmillan & Co. have followed their admirable one-volume editions of Wordsworth and Matthew Arnold with the publication of a one-volume Shelley, containing all his poetical works, edited by Professor Edward Dowden. We have had occasion to commend the Wordsworth and Arnold volumes as being models of compact, low-priced, but thoroughly handsome and well-made single-volume editions. The Shelley deserves the same praise. It is an admirable piece of book-making, not too heavy to the hand, well printed on paper of good quality, and thoroughly attractive to the eye. No living Englishman is better qualified to take editorial charge of such a work than Professor Dowden. He has written the most ambitious and elaborate life of Shelley yet given the world, and he has made a long and thorough study of Shelley's work. His mastery of his materials, both literary and biographic, is seen in this volume. Lovers of Shelley are under lasting indebtedness to Mrs. Shelley, who brought together and gave the world the great body of Shelley's posthumous work, editing that and all his earlier work, not with entire accuracy, but with the utmost ardor and affection, and adding greatly to the knowledge of the poet's life in her notes; to Dr. Garnett, whose "Relics of Shelley" represent an immense amount of most arduous and intelligent study of manuscripts and texts; to W. M. Rossetti, and to Mr. Forman. To Mr. Rossetti we are indebted for the recovery of several pieces of Shelley's verse of distinct value, as well as for some excellent work in clearing up obscurities of text. To Mr. Forman we owe the second part of "The Dæmon of the World" and other pieces. The present volume embodies the results of all the earlier work on Shelley, together with such additions as Professor Dowden has been able to make through his own research. It differs from its predecessors to a considerable degree in its arrangement of poems, which follows the chronological order. Professor Dowden contributes to the volume a very readable introduction. (New York: Macmillan & Co. $1.75.)

BIBLICAL INTERPRETATION.

It is generally admitted that what one gets out of a book is due in a measure to what one puts in it. Forcibly illustrated is this notion by books about the Bible. Before us lie volumes which are fruits of study in the Book of books. They agree in one thing, their theme. Probably not since the first centuries of Christendom was the Bible so widely studied with care and intelligence as nowadays, and the clashing presses are pouring out multitudes of helps. If anything was necessary to prove the actual usefulness of Dr. Haskins's *Bible Abridged*, the proof is in the demand for another edition of it. While this book is not intended as a substitute for the Bible, it answers the requirement of selections for reading in family and in schools. A complete outline of the contents of the Old and New Testaments, in their proper sequence, is provided. Indeed, the modest yet succinct title fairly characterizes the work: *The Bible Abridged, being Selections from the Scriptures of the Old and New Testaments, forming a reasonably complete Outline of the Important Events of Sacred History in their Proper Sequence and in the Closest Connection Practicable. For Families and Schools.* Arranged by the Rev. David Greene Haskins, S.T.D. (Boston: D. C. Heath & Co.)

Mr. George M. Stone brings to his Bible study some hard and practical experience, together with a bright literary style embodying solid thought. He is a man of ideas, and his book on *The Public Use of the Bible: A Study in Biblical Elocution* (Hartford: The Student Publishing Co.), is something more than rules for sophomoric declamation. The author has thoroughly comprehended the fact, and makes us also realize that in order to read the Bible well in public we must study it carefully in private. His hints are fresh, and suggestions inspiring.

Dr. Vaughan, Master of the Temple, needs no introduction to intelligent and careful students of the Bible, and his *Church of the First Days* will meet with a hearty welcome. The book is really a commentary on the Acts. It consists of fifty-six lectures on the Acts of the Apostles, delivered originally in the parish church of Doncaster, when Dr. Vaughan was parson of that church. The first eight chapters of Acts describe the traits of the Church of Jerusalem, the next eight the Church of the Gentiles, and the remaining chapters the Church of the World. These lectures are mentally and spiritually stimulating, and may be recommended to the lay as well as to the clerical reader. (New York: Macmillan. $2.75.)

Radically different in method and purpose is *Rays of Light, or Lectures on Great Subjects*, by Charles Monroe Aurand, pastor of the Evangelical Lutheran Christ Church, Trenton, N. J; published for the author. (Philadelphia: Lutheran Publication Society.) Pastor Aurand delivers definitely and unreservedly the traditional Reformation, dogmatic interpretations of Holy Writ. He does not set himself to argue or to justify, but only to state and expound. He will not rationalize. To dogmatize rigidly is, it must be confessed, to appeal to no insignificant class of minds.

Dr. Worcester rationalizes, but in the mystical New Church fashion, and his *Lectures on Genesis and Exodus* (Boston, Mass.: New Church Union; 75 cents) are an effort to call men away from the letter of the Scripture, which killeth, to the spirit which maketh alive. Dr. Worcester brings to his work of spiritual interpretation, not only Swedenborg's doctrine of correspondences, but some general literary attainments which may attract readers other than they who are already predisposed to read the Bible according to the exegesis of Emanuel Swedenborg.

Last of all, a useful little manual, *The Rites and Worship of the Jews*, by E. W. Edersheim (London: Religious Tract Society), serves as a scholarly commentary upon the ceremonial law of the old Covenant. Its conciseness and comprehensive scope render it a desirable adjunct to any library.

Hindu Literature; or, The Ancient Books of India, by Elizabeth A. Reed, member of the Philosophical Society of Great Britain, is a work which aims to give a comprehensive idea of the subject for the use of the general reader. Translations from Sanscrit and Hindu works and abstracts of the contents of the great literary monuments of India are given with taste in selection and critical discrimination in treatment. The author acknowledges the assistance of Professor Max Müller and Sir Monier Monier-Williams in the preparation of this book. Altogether we consider it the most satisfactory work upon the subject that has come to our notice. (Chicago: S. C. Griggs & Co.)

Oxford Lectures and Other Discourses, by Sir Frederick Pollock, Bart., Corpus Prof. of Jurisprudence in Univ. Oxford, is a volume of essays at once learned and brilliant. While of special interest to the student of legal and constitutional history, they are sufficiently popular and untechnical in method to award the general reader who in any sense aspires to be a student of history. Articles as diverse in subjects as "The King's Peace," "Examinations and Education," "The Forms and History of the Sword," are to be found between the covers of this volume. (New York: Macmillan & Co. $2.50.)

To explain and illustrate the International Sunday-School Lessons for 1891, a volume of sermons by members of the Alpha Chapter of Boston University has been published, and entitled *Boston Homilies*. Some of the sermons are broad and rational, some are conservative and conventional, some are bright and suggestive, others are bald and commonplace. We should suppose that every type of mind will find among these discourses something congenial. (New York: Hunt & Easton. $1.25.)

The Rev. Dr. John C. Adams has just put forth through the Universalist Publishing House of Boston a little book of essays entitled *Christian Types of Heroism: A Study of the Heroic Spirit Under Christianity*. His object is to prove that our holy religion is not eliminating from life the element of the heroic from human character. Dr. Adams has read his history carefully, and is catholic in his sympathies. His types are taken from martyrs, apologists, hermits, monks, prelates, knights, reformers, missionaries, philanthropists, and statesmen.

People who have neither time nor opportunity for extensive study in the history and science of music will find Mr. Frederick J. Crowest's *Musical Groundwork* an excellent primer. While we should not recommend it to the student except for review work, to the general reader who wants a little knowledge of music to enable him better to enjoy the concert and opera it will, we think, prove at once interesting and satisfactory. (New York: Frederick Warne & Co. $1.)

—Francis W. Newman's volume on the earlier life of his brother, the Cardinal, will be published in London at once by Kegan Paul, Trench & Co.

LITERARY NOTES.

—It is proposed to issue a series of "Studies in Christian Biography," devoted to workers and thinkers of the Church in ancient and mediæval and modern times. The first volume will contain sketches of St. Augustine and St. Chrysostom by Philip Schaff, D.D., and is announced for publication next week by Mr. Thomas Whittaker.

—The Shakespeare Society of New York intends to publish a four-text edition of "Hamlet." It will contain the three versions of 1603, 1604, and 1623, accurately reproduced, and a translation of the German version performed in Dresden in 1626, the original of which is supposed to have been taken to Germany from London in 1603 by actors.

—Mr Theodore Roosevelt has written for the "Historic Towns" series, which Professor Freeman edits and which the Longmans publish, the volume on "New York," to appear at once. Mr. Roosevelt shows incidentally that the admixture of races now to be seen in the city is no new thing, as the population was quite as heterogeneous in the beginning, and has been much the same at every stage of New York's growth.

—Mr. Stead's "Review of Reviews" has collected, under the title "Portraits and Autographs," the photographs of one hundred and thirty-six people of note, with autograph signatures and letters, most of the latter expressing sympathy with Mr. Stead's purposes. The collection is an immensely interesting one, albeit the reproductions are uneven in quality, and the printing often very poor. (New York: Charles E. Merrill & Co. $1.)

—The London "Truth" pronounces wrong the common assertion that no authentic portrait of Fielding exists. "As a matter of fact," it says, "there is an excellent portrait of Fielding in the Mineral Water Hospital at Bath, which originally hung at Prior Park, the seat of Ralph Allen, who was the original of Allworthy." Hogarth's portrait, which was sketched from memory after Fielding's death, has generally been regarded as the nearest approach to an authentic portrait that we have.

—The "Review of Reviews" is to have an edition expressly prepared for American readers, and the American editorship has been accepted by Mr. Albert Shaw, associate editor of the Minneapolis "Tribune," whose recent works on municipal government in the "Century" and "Contemporary Review" have attracted deserved commendation, and whose name is well known to our readers. For the present the "Critic" Company will continue to publish the American edition, though it has relinquished its interest in the ownership.

BOOKS RECEIVED.

AVERY & CO., ORANGE, N. J.
Young, Effie Emeline. Game—A Gift of Tongues, German. $1.

CASSELL PUBLISHING CO., NEW YORK.
Morley, Henry. English Writers. Vol. VI. $1.50.

PHILIP COWEN, NEW YORK.
Harris, Maurice H. The People of the Book.

HARPER & BROS., NEW YORK.
Dunckley, Henry. Lord Melbourne.
Lewis, Charlton T. An Elementary Latin Dictionary.

HOUGHTON, MIFFLIN & CO., BOSTON.
Thomas, Chauncey. The Crystal Button. $1.25.
Lowell, James Russell. The Biglow Papers. $1.
Murray, James O. Francis Wayland. $1.25.
Mitchell, S. Weir. A Psalm of Deaths and Other Poems. $1.50.
Parton, James. Captains of Industry. $1.25.

LONGMANS, GREEN & CO., NEW YORK.
Roosevelt, Theodore. Historic Towns: New York. $1.25.

A. LOVELL & CO., NEW YORK.
DeMusset, Alfred. Comedies. Translated and edited, with an Introduction, by S. L. Gwynn. 40 cts.

JOHN W. LOVELL COMPANY, NEW YORK.
Cooley, Alice Kingsbury. Asaph.
Serao, Matilde. Fantasy. Translated by Henry Harland.
Valdes. Scum.

CHARLES E. MERRILL & CO., NEW YORK.
The Church Hymnary. Compiled by Edwin A. Bedell.

CHARLES WELLS MOULTON, BUFFALO.
Peckham, Dr. Lucy Creemer. Sea Moss. $1.

THOMAS NELSON & SONS, NEW YORK.
Dixon, James Main. Dictionary of English Idiomatic Phrases. $1.50.

A. D. F. RANDOLPH & CO., NEW YORK.
Seelye, Julius H. Our Father's Kingdom. 30 cts.
Rawlinson, George. Isaac and Jacob. $1.
Burgess, Edwin H. At the Place which is Called Calvary. $1.
Macleod, Norman. The Starling. 30 cts.

GEORGE B. REED, BOSTON.
Tucker, George Fox. A Quaker Home. $1.50.
Rice, David Hall. Protective Philosophy. $1.50.

F. J. SCHULTE & CO., CHICAGO.
Armstrong, LeRoy. An Indiana Man.

SCRIBNER & WELFORD, NEW YORK.
Sell, Karl, D.D. The Church in the Mirror of History. $1.50.
Hall, Newman, LL.B. Gethsemane. $2.
Hazell's Annual for 1891. Edited by E. D. Price, F.G.S. $1.50.
Edgeworth, Maria. Stories for Children. $1.40.

CHARLES H. SERGEL & CO., CHICAGO.
Bierbower, Austin. Socialism of Christ. $1.
Sommers, Lillian. Jerome Leaster, of Roderick, Leaster & Co.

UNITED STATES BOOK CO., NEW YORK.
A Delsartean Scrap-Book. Complied by Frederic Sanburn, with a Preface by Walter Crane. 25 cts.

THOMAS WHITTAKER, NEW YORK.
Vail, Thomas Hubbard, D.D. Late Primary Doctrines. 75 cts.
Cross, the Rev. Joseph, D.D. Days of My Years. $1.50.

Inquiring Friends.

[Any subscriber sending an inquiry on any subject to The Christian Union, accompanied with a postage stamp, will receive a reply either through the columns of the paper or by personal letter. The answer will be given as promptly as practicable.]

What are the grounds upon which enlightened Christianity rejects modern spiritualism? The Methodist minister of this town has created a sensation by declaring that modern spiritualism is in part true, and that the only way in which Christianity can meet it is to prove that it is all the work of the devil. He took for his text, "Brethren, believe not every spirit, but try the spirits whether they be of God." S. F. B.

Spiritualism, or, as we prefer to say, spiritism, as held by those who profess it as a system of belief, is understood to base itself upon the revelations of alleged spirits in preference to the revelation in the Holy Scriptures. This is the general ground on which an enlightened Christian should dissent from it. Another ground is given by the confession of the better educated spiritists that a great many professed "mediums" are charlatans and impostors. At the same time, many of the phenomena attributed to the agency of spirits are well established by testimony, however inexplicable by our present science. Also, many of the opinions held by spiritists concerning the unseen world are shared by many persons who are firm in the Christian faith. While the mysterious borderland which surrounds this world is being further explored for an explanation of the marvels which are alleged to be the work of spirits, we need oppose only such spiritism as professes to be a substitute for and an improvement upon the revelation of Jesus Christ. See 1 John iv., 2, 3.

1. Wanted, for a layman, a popular commentary upon the whole Bible. Something in as few volumes as possible; having brief but reliable information and comments; as free as possible from denominational coloring. Can you suggest any one work or combination of works that will cover these requirements in comparatively small compass and at moderate cost? 2. Wanted, also for a layman, a manual of the Bible, giving brief histories of the Bible MSS., canon, translations, summaries of its books, etc., etc. Can you recommend something of this description? S. H.

To such inquiries we have recently recommended: 1. Jamison, Fausset, and Brown (4 vols., $5.75, net). 2. Bissell's "Historic Origin of the English Bible" ($2). The last named contains no summaries.

In a reported sermon of a distinguished clergyman I find this statement: "Prayer is in itself faith." When human help fails and the heart in a last extremity cries for help to the only source from whence help can come, is that prayer an act of faith? L. S. S.

It is evidently a casting of one's self in trust upon the Power invoked. This is certainly faith. But a complete faith implies a purpose to serve God as well as a desire to be saved by him.

1. What are the best books on the subject of annihilation? 2. What prominent scholars and pastors now hold the doctrine? 3. Is it gaining in favor with the best thinkers? 4. Give a brief history of the doctrine. STUDENT.

The one best book on the subject is "The Extinction of Evil," by the Rev. Dr. E. Petavel (Charles Woodman, Boston, 75 cents). In it will be found answers, more or less full, to the specific inquiries above made.

Please inform me which you consider the best work (in English) on (1) Systematic Theology, (2) The Atonement, (3) The Nature and Person of Christ. "X. Y. Z."

As, on the whole, the best obtainable we should name (1) Dorner's "System of Christian Doctrine," (2) Campbell's "Nature of the Atonement," (3) Dorner's "Doctrine of the Person of Christ."

Will you please explain the phrase, "a dean and chapter."

"Hazell's Annual" says: "A corporate body, consisting of the Dean, who is president, together with his canons or prebendaries, who form the Chapter. They are the council of a bishop, govern the cathedral under him, and also assist in the celebration of divine service. Formerly the Chapter was regarded as (1) the bishop's council, (2) a collegiate institution, and (3) a body of learned canonists charged with the maintenance of rubrical strictness in the discipline of the Church."

Please tell me: 1. The best training school for nurses west of the Mississippi. 2. The names of "the four archangels." 3. Is Coventry Patmore living or dead, and where can I obtain any writings of his other than "The Angel in the House"? L. G. G.

1. We do not care to discriminate. 2. Michael and Gabriel are named in the Bible; Raphael, Uriel, and three others in the Apocrypha. 3. Still living. Macmillan & Co., of this city, have one or more volumes of poems by him.

If C. C. S. wishes, I will send him (?) a copy of "Rev. Quako Strong." I have no printed copy, nor do I remember having seen one. The copy I have has no "e" in the first name. I cannot tell C. C. S. where a printed copy can be had. F. W. M.,
216 West Logan Square, Philadelphia, Pa.

Please tell me how to obtain a good book or pamphlet (inexpensiveness being an object) describing the art of massage, its remedial action, and how to practice it. H. S.

J. H. Vail & Co, New York, have two or three books on the subject.

C. F. R.—The most judicious course for you, in the matter of which you have given account, is to take counsel of some neighboring minister with whom you can discuss the difficulties in the way.

May I add a word to your answer to E. B. L. (issue January 22)? There is much inquiry in your paper and others for a book "useful to a business man who has no time for deep research, . . . not in so large a number of volumes as to be cumbersome or too expensive for ordinary use, . . . that contains lots of meat for the use of laymen, . . . not largely taken up with fine-spun theories, . . . that contains a vast amount of help for Bible students and general religious information which every Christian wants and few know where to find." There is such a book. It is the "Dictionary of Religious Knowledge," by Abbott and Conant. It stood on my library shelf for years before I discovered its value, and now I would not part with it. Every layman who wants such a book as above described will be thankful to you for telling him of this. C. E. F.

"A Twenty Years' Reader and Friend" will find his quotation from F. W. Robertson, "We need not so much, not half so much, light for the intellect as dew upon the heart," in the first "Lecture on the Influence of Poetry on the Working Classes," at the beginning of the second paragraph. H. G. L.

A "Veteran Teacher" writes: Of all the popular and simple commentaries, I have found none to equal that of Professor Cowles, of Oberlin; fifteen volumes, I think, of the ordinary octavo size, and one volume of "Hebrew History;" published by the Appletons, and left as a legacy all profits to the American Home Missionary Society. Separate volumes sold, or the whole set.

Can any of your readers give the address of some weavers who weave strips of silk and satin into portières—something like weaving of rag carpets? An account of such weaving was given in a city daily, but the address is forgotten. E. M. D.

A letter addressed to Mary Ainge de Vere, care of The Christian Union, has no claimant. If writer or addressee will send address we will gladly forward it.

AS TO ENGLISH SPARROWS.

To the "Inquiring Friend" who, in The Christian Union of January 22, wishes to be informed of "any method by which English sparrows may be driven away from one's house which they choose to turn into an aviary:" What seems to this friend a curse may prove to be a blessing, if he possesses the ingenuity and the gustatory taste of a friend of the writer. This friend was damaged in the same way as the inquirer, and this is what he did about it: He left the garret window of his ell, or woodshed, open at the bottom, and upon the sill he scattered some oats. The sparrows soon found it out, and thither betook themselves with great clamor of joy. The treat was repeated, and as soon as the birds felt themselves thoroughly at home the oats were strewed about the garret floor. The sparrows soon became so familiar with their quarters and so delighted therewith that they took up their lodgings there nights, roosting in cozy huddles on exposed portions of the beams. One night, soon after, their host entered the garret, his steps being illumined by the gleam of a lamp, and he then and there wrung the necks of upward of thirty sparrows; all his visitors, indeed. He remarked next day that they were nicely fatted and made a very toothsome *bird pie*. If a colony is thus destroyed—they seem to go in flocks of thirty to fifty—you will have no further trouble for that season, KHAM.

Uncle Peter's Chair

[Uncle Peter will endeavor to answer any question that puzzles the YOUNG FOLKS. *But he makes these conditions:*

1st. The full name and address of the inquirer must accompany each question—not for publication, but for identification.

2d. Always give the number of the paragraph in referring to questions and answers previously published.

3d. Write only on one side of the paper.

4th. The questioner must send a two-cent stamp, but he or she must allow Uncle Peter to use his discretion as to whether he shall reply through the paper or through the mail.

5th. The questioner must be patient, and give Uncle Peter time to get the desired information if he does not possess it himself. In ordinary cases it will take from three to four weeks to make an answer.

6th. Nobody must expect Uncle Peter to be omniscient.]

156. *Dear Uncle Peter:* Can you refer me to any list of one hundred books which would be a good nucleus for a library? G.

The London "Pall Mall Gazette" published four or five years ago a pamphlet entitled "The Best Hundred Books," containing advice on the subject from literary men of authority. That pamphlet has been reprinted by De Wolfe, Fiske & Co, 361 Washington Street, Boston, Mass., and will be mailed by them, I think, for 25 cents.

136. *Dear Uncle Peter:* In writing to a person at Gibraltar how should one address the letter—"Gibraltar, Spain," or—what? The question has just been put to me, and I am ashamed that I cannot answer it. S. E. S.

The Postmaster of New York courteously informs me that letters for Gibraltar should be addressed:

GIBRALTAR,
SPAIN,

in which country Gibraltar is located geographically, although politically under the control of Great Britain. There is but one post-office *in* Gibraltar, but that office maintains seven "postal agencies" in Morocco.

151. *Dear Uncle Peter:* Will you kindly give us some names from which to select one that would be suitable for a club of girls which we have recently organized? The purpose of the club is to give parlor entertainments consisting of plays, tableaux, charades, and operas. TWO MEMBERS.

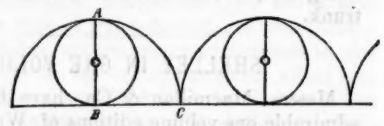
It's a difficult matter, this selecting of names for other people's clubs, or horses, or children, and so I am going to shove the responsibility in this case upon somebody else's shoulders. I therefore call for suggestions from readers of Uncle Peter's Chair for names, and I offer two prizes—one for the name I like best and one for the name this club down in Kentucky likes best. Each prize shall consist of a year's subscription to The Christian Union. Every competitor should send his or her name and address with the list he submits, and should refer to the number of this paragraph. As a starter I suggest "The Mimics;" but I am sure that I shall win neither prize.

Paragraph 134 in Uncle Peter's Chair for January 22—that rather painful one about A and B, and a sorrel horse and a bay horse—seems to have excited some differences of opinion; at least, so the following letters indicate:

171. *Dear Uncle Peter:* Sorry to have you call the sorrel horse a nuisance when it was the bay horse that made all the expense and trouble. Don't see how you can be correct about the $18. It cannot be denied that both horses have cost A $23, and, if the sorrel has cost $18, the bay must have cost but $5, which is manifestly absurd, for it cost that much to buy him the second time, and he cost either $10 or $6 the first time. If a man began to deal in horses with $23 capital, and went through the transactions mentioned, and, after spending his money, had two horses in the place of it, he certainly would say that the bay horse had cost him the most. So far as bookkeeping bears on it, should suppose the damages would be charged to profit and loss and not to the sorrel horse, which has really been only an expense of $6. W.
BIRMINGHAM NATIONAL BANK.

172. *Dear Uncle Peter:* I send you a solution of paragraph 134. The cost of the sorrel horse to A must be the same as the money B received for him. In the first place, B received for the sorrel the bay horse less $4. Then he received $12 damages, leaving him with the bay horse and $8. Finally, he sells the bay for $5, making a total of $13 received for him. If he gets $13, A must have given $13 for him. C. B. H.

169. *Dear Uncle Peter:* Here is a topic which I want you to look into and tell me if I am mistaken. In a recent number of The Christian Union, under the heading "Fact and Rumor," the question is asked: "When a [carriage?] wheel is in motion, does the top move faster than the bottom?" The statement that the top and bottom of the wheel are not moving forward at one and the same rate is correct; but the subsequent statement that, while the top of the wheel is moving in the same direction in which the carriage is progressing, the bottom of the wheel is moving backward, is erroneous. The fact that an instantaneous photograph of a carriage in motion shows the upper part of the wheel a confused blur, while the spokes in the lower part are distinctly visible, is adduced as evidence of the truth of this disputed statement; but really the photograph is proof only of quite a different fact, statement of which is this: The carriage wheel has two motions—a uniform motion around its axle, and a changeable motion horizontally through space. The motion of any specified point on the circumference of the wheel may be illustrated thus, A B being the diameter of the wheel:



The specified point being at A, the forward motion of the carriage causes that point to follow the curve indicated in the diagram until it reaches the ground at C. B will then occupy the highest position. In this movement the horizontal space covered by the point A in its progress becomes gradually less in proportion to the time occupied and the descent toward the ground, until, at C, the point A may be regarded as coming at rest for an instant, commencing its upward motion immediately, and gradually covering more and more horizontal space, until it attains its greatest forward progress as it reaches the highest point in the curve.

There is only an apparent backward movement, as may easily be demonstrated by setting up by a carriage wheel a rod coinciding with the point of its contact with the ground, and then drawing the carriage forward gently; the point which touched the ground will rise gradually, but will not be seen back of this rod; on the contrary, it will move away from it in the direction of the movement of the carriage. Now, this may not be a very practical matter, but can you tell me which theory is correct? H. M. C.
WALLINGFORD, Conn.

It seems to me that you have clearly demonstrated that your theory is correct, and that the Fact and Rumor paragraph was a mistake.

177. *Dear Uncle Peter:* I have a taste for languages. Can it be made profitable for a profession? What works would you advise a young man of nineteen to read or study preparatory to voting for the next President of the United States, also any other works on politics that you might advise? F. R.

It is certainly profitable to cultivate as highly as possible a taste for modern languages. Such knowledge will be useful in almost any commercial or professional pursuit. Charles Nordhoff's "Politics for Young Americans" would be a good book to read; also F. W. Taussig's "History of the Present Tariff." If you want to go into the tariff question more at length, read Schoenhot s "Industrial Situation" (New York: G. P. Putnam's Sons) on the side of free trade, and Thompson's "Elements of Political Economy" (Philadelphia: Porter & Coates) on the side of protection.

160. *Dear Uncle Peter:* Can you tell me of any book which will teach one the use of the piano without the use of an instructor? I think there must some "Lessons on the Piano," or something of that kind, which would teach one, with practice, to play simple sacred tunes, etc. And can you tell me how to stop eating my finger nails? If you can help me to break my habit I shall be literally everlastingly obliged. A. B. H.

I do not believe that you can learn to play even "sacred tunes" on the piano without an instructor to at least start you; but that instructor may be a sister, or a cousin, or a father, or a friend—some one who can explain and correct a little. A very good piano instruction book is E. D. Wagner's "First Instruction Book for the Pianoforte," in two parts, published by G. Schirmer, Union Square, New York. Price, $1.50. See paragraph 68 in Uncle Peter's Chair for November 20, 1890. Try washing your hands with water in which quassia bark has been soaked. It will be bitter work biting after that.

Will S. C., who wrote letter 133, answered in Uncle Peter's Chair for January 15, send her address to UNCLE PETER.

Temperance News.

A SUGGESTIVE EXPERIMENT IN NORWAY.

Robert Spence Watson contributes to the London "Speaker" an interesting article upon the licensing system in Norway. It applies, very naturally, only to the traffic in distilled liquors, the sale of wine and beer not being considered a public evil, and being left practically unrestricted. In the main, the system follows local option lines. The Municipal Council is the licensing authority, and it determines the number of licenses required for the reasonable desires of the public. No private individual can hold more than one license, but, by an act passed in 1871, "Societies which bind themselves to apply the possible profit of their trading in aid of objects of general public benefit and utility may hold several or all of the licenses to be issued in the locality." This provision was, of course, modeled upon the Gothenburg system already introduced in Sweden. In Norway, as in Sweden, the shareholders are not permitted to receive more than five per cent. upon the capital invested, and every precaution is taken that there shall be no inducement to encourage drinking. The chief difference between the Norwegian system and the Swedish system is that in Norway the objects of public utility to which the profits are devoted are those which are dependent upon the voluntary support of the public, while in Sweden these profits go to diminish the local tax rates.

The correspondent of the "Speaker" takes the city of Bergen to illustrate the workings of the system. The society in Bergen was formed in 1877, with fourteen places of business. The bars are open on working days from eight in the morning until noon, and from half-past one in the afternoon until eight in the evening. They are closed at five o'clock in the afternoon on Saturday, and are not open at all on Sunday. The laws against the sale of liquor to young children and to persons on the point of intoxication are rigidly enforced. As a result, the number of arrests for intoxication has fallen from 1,186 in 1876 to 729 in 1889. The total quantity of drams sold is reported to have fallen from 2 2-10 quarts per capita to 1 3-10.

Most interesting, perhaps, is the use which has been made of the profits of these liquor shops, and here, at least, the statistics may be considered reliable. In thirteen years the shareholders have received as profits $75,000. They have paid in taxes $150,000. They have devoted to the buying out of competitors $50,000, and have given to objects of public utility $300,000. For example, the society for the laying out of walks and the planting of forest trees has received from it $20,000; a society which has established a new park, $25,000; the laborers' waiting-rooms of the city have received $15,000; while the school commissioners have received $2,500 toward their fund for sending delicate children into the country for a holiday. Such appropriations suggest that a similar use might have been made of the high license revenues collected here in America. There is no use for temperance people to attempt to deny that high license taxes fall most heavily upon the poorest people, and for this reason are unpopular among them. Why would it not be well, then, to use the sums which are collected from the poor through license taxes, not in lowering the tax-rate upon property, but in the establishment of parks and reading-rooms and bath-houses and art galleries and music halls, where the poor shall receive a direct benefit from the taxes which they thus pay? In this way wholesome places of amusement might be provided as a substitute for the harmful ones which have been taxed out of existence.

THE "DANCE-HOUSE" BILL.

The Republicans in the New York Assembly have shown themselves much more responsive to the temperance sentiment of their constituents than their colleagues in the Senate. The Stadler bill, which passed the latter body by a vote of 20 to 2, may yet be defeated in the Assembly, as the Republican members have arrayed themselves solidly against it. The Democrats, however, are nearly as solidly supporting it. On Wednesday of last week, amendments introduced at the instance of the Excise Reform Society, providing that the licenses should be issued for one night only, and to the society which gives the ball instead of the saloon-keeper, were defeated by a party vote, and the bill was sent along to a third reading. As the measure is worded, these special licenses to sell liquor until four o'clock in the morning can be issued to the keeper of any "banquet hall." Just what constitutes a banquet hall is not defined, and there is no reason why this bill should not make "banquet halls" as numerous in New York City as "hotels" were made under the old excise law, which gave special privileges to hotel-keepers. In other words, if this bill is passed, the temperance sentiments of the Excise Board will be the only protection of the New York public against a "banquet hall" on every other corner, where drinking can go on all night.

Correspondence.

DEALING WITH CRIME.

To the Editors of The Christian Union:

I have read with much pleasure in your issue of January 8 "A Discussion of the Best Method of Dealing with Crime." Warden Brush's letter is good from first to last; what he says about family discipline as the first step towards the prevention of crime I think cannot be gainsaid.

When I was a boy I went to sea. One voyage we had on board some sailors who had deserted from the navy. I said to one of them, "Were you not afraid of running away?" "No," was the answer; "why should I be afraid?" "Why," I said, "they whip for running away." "No," said he, "they only whip for being caught." And this is what is thought of punishment by the largest portion of the community to-day. When I lived in New York I had, during a period of forty-five years, as many as five hundred boys in my employ. I was then a young man, and I thought the best way to teach was to flog them when they did wrong. One day, after flogging a boy, I said to him, "Frank, why did I flog you?" "For my good," was his reply. "How is it going to do you any good?" I said. "I do not know, but I know you would not do it if it was not for my good," he again answered. "Well," I said, "I shall never flog you again if that is all you know about it." Then I tried to explain the only way that punishment could be of any benefit to him; that I might take all the flesh off his bones, but if he did not feel the disgrace of doing a wrong act the punishment would be making him suffer for no good—but I never flogged after that day. My boys came from the neighborhood of First Avenue from Eighth Street up, and you know that part of the city does not bear the best of reputations, but I do not remember one out of the whole number that was ever arrested for a crime greater than fighting.

I believe with Mr. Brush that prisoners should be made to do a good, honest day's work, such as would be required by an employer from one of his paid hands. A prisoner is as quick as an honest man, and knows when he is not doing a day's work. He has been sentenced to hard labor; he finds that his labor is not hard; something is wrong, but he is having the advantage of that wrong—this only increases his moral turpitude. I agree with Warden Brush when he says that prisoners should be put to work—"work in which the prisoner can see something grow under his hands and form a perfect article as the production of his labor." This will give him self-respect. When a man only does part of a job, he does not feel his responsibility; if it goes out of his hands imperfect, he thinks that the one that takes it after him will have to make it right. When we first brought machinery into our business, we had to subdivide the work, so a boy had not the chance of learning to work as he had before. I at once told the boys that I would allow them to make small articles for themselves, and would give them the material for the job, but that they must make it in overtime, and it must be made in a workmanlike manner; that I would look at it from time to time. This gave them a chance of learning to do by hand what the machines were doing. This was the time when the "Mechanics' and Apprentices' Society" held their fairs at Niblo's Garden, when prizes were given for the best job made by an apprentice. I was very sorry when the Society discontinued this practice. This same plan I would have tried in our prisons—prizes given for the best work, a public exhibition, so that the prisoners would feel that they were not dead to the world—that outside of the prison they were being cared for, and that it was not in heaven alone that there was "more joy over one sinner that repented than ninety-and-nine that had no need of repentance."

I used to go round my shop and speak a few words with each man. I never found that I lost by it, for as soon as I turned away from them, they went to work with a spirit to make up for lost time, and when I left the city one of my men said, "You have done me so much good by your little talks; a man almost becomes a machine, doing the same job over and over again, and your talks gave me something to *think* about." This I would have done in the prison; the foreman of the room, if he was the right kind of a man, could do much good by making the prisoner feel that he was interested in him, not as a prisoner only but as a man.

Your own editorial is to the point, and I rejoice with you that we have such men as Warden Brush in charge of some of our prisons, and I wish the others you name would give us their views of prison work. "Which, in spite of public apathy, means that the redemption of the criminal is the function of Christianity."

OIL CITY, Pa. T. H.

"FORGIVENESS BEFORE REPENTANCE."

THE DOCTRINE OF THE NEW CHURCH.

To the Editors of The Christian Union:

I am sorry that Professor Atwood denies you the sympathy and support of the Universalist Church in your position that there is "forgiveness before repentance" in the heart of God towards the sinner. This seems to leave you standing alone in this belief, unless you will kindly accept the sympathy and support of the New Church. We are in hearty accord with every word of your editorial, "Not Universalism." That this is so is easily proved by the following quotations from Swedenborg's writings:

"Cannot any one whose reason is enlightened and made sound by the Word see that God is mercy and pity itself, because He is love itself and good itself, and that those are His essence? and that, hence, it is a contradiction to say that Mercy itself or Goodness itself can look upon man with anger, and decree his damnation, and still continue to be His Divine Essence? Such things are scarcely ascribed to a good man, but to a wicked man; nor to an angel of heaven, but to a spirit of hell: wherefore it is abominable to ascribe them to God." ("True Christian Religion," No. 132.)

"If man could be saved by immediate mercy, all would be saved, even the inhabitants of hell, and hell itself would not exist; because the Lord is Mercy itself, Love itself, and Good itself. To say that He is able to save all immediately and yet that he does not save them, is to speak contrary to his Divine Nature, because it is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

"The major part of those who enter the other life from the Christian world carry with them the belief that they are to be saved by immediate mercy; for they implore that mercy, and on examination they are found to imagine that mere admission into heaven would enable them to dwell there and enter into the fruition of heavenly joys. These conceits arise from their ignorance of the nature of heaven and of heavenly joy; and therefore they are told that heaven is not denied to any one by the Lord, and that they may ente if they wish it, and stay there as long as they please. They who then desire it are admitted, but as soon as they arrive at the very threshold they are seized with such anguish of heart from breathing heavenly heat—which is the love in which the angels are; and from the influx of heavenly light—which is the Divine Truth—that they feel infernal torment instead of heavenly joy, and throw themselves down; and thus they are instructed by actual experience that no one can be admitted to the enjoyment of heaven from immediate mercy." ("Heaven and Hell," Nos. 524, 525; see also "Divine Providence," No. 338.)

(Rev.) H. H. GRANT.

GLENDALE, O.

HELP FOR IRELAND.

To the Editors of The Christian Union:

Miss Sophy Sturge, of Birmingham, England, is the daughter of the late eminent Quaker philanthropist, Joseph Sturge, whose statue the city preserves and of whom Whittier has written so beautifully. Moved with sympathy for the suffering poor of Ireland, she has made her home at Letterfrack, Galway, and devotes herself to teaching the women and children the art of fancy basket making, the baskets finding a ready market in England.

Miss Sturge is a believer in work and not in almsgiving, but the present misery of the people on the west coast of Ireland, in consequence of the failure of the potato crop, forces her to appeal for immediate aid to friends in England and America. "It is seven months," she writes, "before the new potatoes can be ready. We fully realize the demoralization of relief, but we cannot let the people starve, or even half starve, which is worse."

In the islands of Achill, Clare, and Iunisboffin, the children are crying for bread, and in Clune, Cashleer, Glanagimla, and other villages there is no fuel, all the turf being saturated by the incessant rains. The only potatoes left are about the size of marbles. They have no money to buy meal, they have scarcely any clothes but a few rags tied together with string, and children, in this bitterly cold weather, are going about half naked.

The priests are cheerfully co-operating with Miss Sturge, and every case of need will be carefully investigated. Let her describe the picture of her surroundings:

"There is snow on the Connemara hills, and the bitter winds are sweeping across the bogs. A few weeks back there came a change in the white-faced, underfed children. They were just a little more silent, a little more white, that was all, but it meant that the scanty store of potatoes was gone, and the shadow of hunger had fallen. The Government has begun relief works, not an hour too soon, but in time to save life, we hope. All the able-bodied are flocking to the work; but there are, alas! so many aged ones, whose kindred are away across the seas, so many young and helpless ones who are unable to earn their one and two pence per day at road-making. 'What do these old people do without their sons and daughters?' I said one day when we were speaking of the emigration of the young and strong. 'They mostly cries after them,' was the reply.

"If you want to see utter, complete, absolute destitution, which can hardly be equaled in any part of the civilized world, you have only to pick your way amongst the many streams, over the low stone walls, up to the village of Cashleer. On the bare north hillside there are thirty small cabins, so poor, so remote, so cut off from the sources of progress, that the stranger, as he stoops to peep into the dark homes, may well recall the words, 'All hope abandon, ye who enter here!' Though a large number of the inhabitants of such villages will find employment on the roads which will keep them from actual starvation, there are numbers of old and sick and young who must be dependent on poor-law relief or private charity. One of these was heard to say the other day: 'If we are worthy, God will provide.' We are sure there are many who would wish to return, to them and to their country, the beautiful Irish parting salutation, 'May God win for you!'"

It will give me great pleasure to receive and transmit contributions, or they may be sent direct to Miss Sturge, Letterfrack, Galway, Ireland.

WILLIAM LLOYD GARRISON,
132 Federal Street, Boston, Mass.

Fugitive Poems.

WHAT SHALL IT PROFIT?

By William Dean Howells.

If I lay waste and wither up with doubt
The blessed fields of heaven where once my faith
Possessed itself serenely safe from death;
If I deny the things past finding out;
Or if I orphan my own soul of One
That seemed a Father, and make void the place
Within me where he dwelt in power and grace,
What do I gain, that am myself undone?
—[Harper's Magazine.

IN A LIBRARY.

By Emily Dickinson.

A precious moldering pleasure 'tis
To meet an antique book,
In just the dress his century wore;
A privilege, I think,

His venerable hand to take,
And, warming in our own,
A passage back, or two, to make
To times when he was young.

His quaint opinions to inspect,
His knowledge to unfold
On what concerns our mutual mind,
The literature of old;

What interested scholars most,
What competitions ran
When Plato was a certainty,
And Sophocles a man;

When Sappho was a living girl,
And Beatrice wore
The gown that Dante deified.
Facts, centuries before,

He traverses familiar,
As one should come to town
And tell you all your dreams were true:
He lived where dreams were sown.

His presence is enchantment,
You beg him not to go;
Old volumes shake their vellum heads
And tantalize, just so. —[Selected.

PRECEDENCE.

By Horatius Bonar.

'Tis first the true and then the beautiful—
Not first the beautiful and then the true;
First the wild moor, with rock and reed and pool,
Then the gay garden, rich in scent and hue.

'Tis first the good and then the beautiful—
Not first the beautiful and then the good;
First the rough seed, sown in the rougher soil,
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful—
But first the sorrowful, and then the glad;
Tears for a day—for Earth of tears is full—
Then we forget that we were ever sad.

Not first the bright, and after that the dark,
But first the dark, and after that the bright;
First the thick cloud, and then the rainbow's arc,
First the dark grave, then resurrection light.

'Tis first the night—stern night of storm and war,
Long night of heavy clouds and veilèd skies;
Then the far sparkle of the Morning Star,
That bids the saints awake and dawn arise.
—[Selected.

OMAR KHAYYAM.

By Frank Dempster Sherman.

At Naishapur his ashes lie
O'ershadowed by the mosque's blue dome;
There folded in his tent of sky
The star of Persia sleeps at home.

The Rose her buried Nightingale
Remembers, faithful all these years:
Around his grave the winds exhale
The fragrant sorrow of her tears.

Sultans and slaves in caravans
Since Malik Shah have gone their way,
And ridges in the Kubhustans
Are their memorials to-day.

But from the dust of Omar's tomb
A Fakir has revived a Rose,
Perchance the old, ancestral bloom
Of that one by the mosque which blows:

And from its petals he has caught
The inspiration Omar knew,
Who from the stars his wisdom brought—
A Persian Rose that drank the dew.

The Fakir now in dust lies low
With Omar of the Orient;
Fitzgerald, shall we call him? No.
'Twas Omar in the Occident!
—[Selected.

NEW PUBLICATIONS.

Books of Travel and Adventure.

AROUND THE WORLD WITH THE BLUE JACKETS. By Lieut. H. E. Rhoades, U. S. N. Profusely illustrated. Cloth, $2.25; boards, $1.75.

"A thoroughly entertaining account of a three years' cruise in an American sloop-of-war."—*Nation.*
"It tells of stormy seas and strange lands, of the wonders of field and mountain, ocean and river, of the customs of out-of-the-way people."—*Cincinnati Enquirer.*

AN ADIRONDACK CABIN. By Margaret Sidney. 75 illustrations, including over 30 original full-page pictures of scenes in the Adirondacks. 4to, cloth, $2.25; boards, $1.75.

A brilliant story of camp-life and summer jauntings.
"Full of the free out-o'-door life of forest and lake and mountain."—*Boston Journal.*
"The information it gives concerning that famous region is invaluable."—*New Bedford Journal.*

THE LION CITY OF AFRICA. By Willis Boyd Allen. Illus. by Briggman and others. 8vo, cloth. An absorbing story of travel, adventure, and exploration "in darkest Africa."

"Full of action and picturesqueness, with much suggestive information."—*Brooklyn Times.*
"Dramatic, inspiriting, absorbing."—*Christian Advocate.*

THE NEW SENIOR AT ANDOVER. By Herbert D. Ward. 12mo, illustrated, $1.25.

The American "Tom Brown at Rugby." School life, its adventures, its fun, and touches of pathos, inimitably sketched by a master hand. Every student and every one interested in school and college life will find the story fascinating and absorbing.

FAR WEST SKETCHES. By Jessie Benton Frémont. 12mo, $1.00.

"The scenes range from the South of balmy breezes and lotus-eating to the Sierras; from the ranchero to the grizzly bear."—*San Francisco Argonaut.*
"They fix on canvas outlines of pictures that will never be seen again."—*Book Buyer.*

WEDNESDAY, THE TENTH. Adventures in the South Pacific. By Grant Allen. 12mo, 75 cents.

"A stirring and capital story for boys."—*Chicago Times.*

YOUNG FOLKS' GOLDEN TREASURY OF TRAVEL AND ADVENTURE. 4to, cloth, plain, $4.25; full gilt, $2.75.

Every quarter of the globe pays tribute into this coffer of the royal family of "Young Folks," and the best authors and artists are the bearers of the tribute, every bit of which is pure gold.

AROUND THE WORLD STORIES. By Olive Risley Seward. 12mo, $1.25.

Miss Seward was fortunate in having access, through her father, Secretary Seward, to many places usually closed to women, and her descriptions of them and the distinguished people she met are wonderfully bright and attractive.
"A delightful book, interesting, humorous, and instructive."—*Advance.*

OLD CONCORD: Her Highways and Byways. By Margaret Sidney. Fully illustrated. *New Edition.* 8vo. Cloth, $2.00.

"Both a practicable guide-book to this historic locality, and an agreeable fireside itinerary."—*Nation.*

SOME THINGS ABROAD. By Alexander McKenzie, D.D. 12mo. $1.50.

A chatty account of the events of each day in a tour through the British Isles, Northern Europe, Italy, and the Holy Land.
"Dr. McKenzie is a capital traveling companion in print."—*Christian Union.*

ACROSS LOTS. By Horace Lunt. 12mo. $1.25.

"A most delightful book, full of the spirit of out-of-doors and of tender sympathy with nature."—*Transcript.*

THE MIDNIGHT SUN: ADVENTURES IN NORWAY, SWEDEN, and RUSSIA. By J. M. Buckley, LL.D. 8vo, cloth, $2.25; boards, $1.75.

"A book that for fresh and accurate information of the less traveled parts of Europe is without a rival."—*New York Examiner.*

THE ICE ZONES. The Story of American Exploration in the Arctic and Antarctic Oceans. By Prof. J. E. Nourse, U.S.N. 8vo, cloth, $2.25; boards, $1.75.

"Truly a very wonderful record of persistent courage, of intelligent enterprise, and of heroic achievement."—*Chicago Standard.*

THE FAMILY FLIGHT SERIES. By Edward Everett Hale and Susan Hale. 5 vols. 8vo, fully illustrated, cloth, $2.25; boards, $1.75.

France — Spain — Mexico — Egypt — and Around Home.
"Fresh, piquant, graphic, full of delicate humor."—*Am. Bookseller.*

THE GOLDEN WEST AS SEEN BY THE RIDGWAY CLUB. By Margaret Sidney. 8vo, illustrated, boards, $1.75; cloth, $2.25.

"The record of the journey is delightfully written, and as instructive as the real journey itself."—*Pacific Rural Press.*

ALL AMONG THE LIGHT-HOUSES. By Mary Bradford Crowninshield. 8vo, illustrated, cloth, $2.25; boards, $1.75.

"Brimful of information, brimful of stir and life on board ship and on shore."—*Golden Rule.*

THE LIGHT-HOUSE CHILDREN ABROAD; or, The Ignoramuses in Europe. Companion to the above, same style and price.

"The interest is fairly divided between the scenes described and the persons supposed to be viewing them."—*The Nation.*

A LEISURELY JOURNEY. By William Leonard Gage. 16mo, $1.00.

"Mr. Gage has, it is evident, excellent powers of observation, and no less excellent powers of description."—*Christian Union.*

LIFE AMONG THE GERMANS. By Emma Louise Parry. 12mo, $1.50.

"As entertaining as a novel, and full of valuable information to those who seek Germany for study or for travel."—*Boston Traveller.*

ENGLAND AS SEEN BY AN AMERICAN BANKER. By C. J. Patten. 12mo, $1.50.

"It tells more of things to interest the cultivated reader than any book that has been written for many a day of English people."—*Chicago Inter-Ocean.*

*** Sent, postpaid, on receipt of price, by the Publishers,*

D. LOTHROP CO., Boston.

G. P. Putnam's Sons,

27 and 29 West 23d St., N. Y.,

PUBLISH THIS WEEK:

HEROES OF THE NATIONS SERIES:

III. Pericles and the Golden Age of Athens. By Evelyn Abbott, M.A., Fellow of Balliol College, Oxford.

PREVIOUSLY ISSUED:

I. Nelson, and the Naval Supremacy of England. By W. Clark Russell, author of "The Wreck of the Grosvenor," etc.

II. Gustavus Adolphus, and the Struggle of Protestantism for Existence. By C. R. L. Fletcher, M.A., late Fellow All Souls' College, Oxford.

Each volume 12mo, cloth extra, $1.50; half leather, uncut edges, gilt top, $1.75.

Principles of Social Economics. Inductively Considered and Practically Applied. With Criticisms on Current Theories. By George Gunton, author of "Wealth and Progress," etc. 8vo, cloth, $1.75.

Cabin and Plantation Songs, as Sung by the Hampton Students. Arranged by Thomas P. Fenner and Frederic G. Rathbun, Musical Instructors in the Hampton Normal and Agricultural Institute of Virginia. New edition, revised and enlarged, with frontispiece. 8vo, paper, 50 cents.

A Literary Manual of Foreign Quotations. By John Devoe Belton. 8vo, half leather, gilt top, $1.50.

The distinctive feature of this compilation is the presentation of the English equivalents of the originals, together with extracts from the writings of noted authors in which the quotations have been used.

*** List of recent important publications and prospectus of the* Heroes of the Nations Series *sent on application.*

LEGGAT BROS.'

Cheapest Bookstore in the World.

MILLION BOOKS, RARE, CURIOUS & CURRENT, ON HAND.

INCLUDING THE GREATEST DISPLAY OF HOLIDAY BOOKS FOR OLD AND YOUNG ALMOST GIVEN AWAY. GRAND HOLIDAY CATALOGUE FREE. SEND STAMP.

81 CHAMBERS STREET,

Three Doors West of City Hall Park, New York City.

Beecher Books

For anything either by or about Henry Ward Beecher, send to his long-time Publishers,

Fords, Howard & Hulbert, 30 Lafayette Place, New York City.

KINDERGARTEN. A monthly for home and school. Science lessons, stories, games, occupations, etc. Invaluable for primary teachers and mothers. $1.50 a year. Sample copy 6 cents.
Special lessons for Primary Sunday Schools.
Alice B. Stockham & Co., 161 LaSalle St., Chicago.

Dr. Austin Phelps' Last Work.

MY NOTE BOOK.

Fragmentary Studies in Theology and Subjects Adjacent Thereto. With Portrait. 12mo, $1.50.

Partial Contents: Personality of a Preacher—Materials of Sermons—Conscience and its Allies—Our Sacred Books—Theistic and Christian Types of Religious Life—The Future of Christianity—Methodism: Its Work and Ways—Miscellaneous Topics.

"The contents embody the ripest fruit of his long experience, rare wisdom, and rich spirituality. They are equally valuable for themselves and for the stimulus to original thinking and consecrated living which they supply."—*Congregationalist.*

Other Works by Dr. Phelps: The Theory of Preaching, 8vo, $2.50; Men and Books, 8vo, $2.00; My Portfolio, 12mo, $1.50; English Style in Public Discourse, 8vo, $2.00; My Study, 12mo, $1.50.

*** Sold by all booksellers, or sent, postpaid, by*

CHARLES SCRIBNER'S SONS,
743-745 Broadway, New York.

THE NEW MODEL "HALL."

A Perfect Typewriter. Best Manifolder. Terms to Agents Liberal. Portable, Inexpensive. Writes all Languages. *Read Mr. Howells's Opinion.*
"I wish to express my very great satisfaction with the Hall typewriter. Impressions and alignment are both more perfect than any other typewriter that I know, and it is simply a pleasure to use it. It is delightfully simple and manageable."
(Signed) W. D. Howells.
Send for Catalogue and Specimens of work.
Address N. TYPEWRITER CO., 10 Temple Pl., Boston.

TYPEWRITERS.

Largest like establishment in the world. First-class Second-hand Instruments at half new prices. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped, privilege to examine. EXCHANGING A SPECIALTY. Wholesale prices to dealers. Illustrated Catalogues Free.

TYPEWRITER HEADQUARTERS, 70 Broadway, New York. 144 LaSalle St., Chicago.

Cleanfast Black Stockings

STRONGEST AND BEST.

Warranted never to crock or fade. Silk finish.

Retail Branches:
2 W. 14th St. } New York
927 B'dway, }
107 State St., Chicago.
29 Temple Pl., Boston.
57 Euclid Av., Cleveland
66 W. 4th St., Cincinnati

Send for Price List.

THE CLEANFAST HOISERY CO.

Those answering an advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in The Christian Union.

VISITING CARD PLATE ENGRAVED FREE!

A Novel Plan for Obtaining the FINEST VISITING CARDS at Remarkably Low Prices.

SEND FOR SAMPLES AND EXPLANATION.

☞ Bargains in Note Papers from a Manufacturer's Overstock. For 15 cents we will send, postpaid, High Grade Note Paper worth 25 cents at regular prices.

HOUSE ESTABLISHED FORTY YEARS.

HORACE PARTRIDGE & CO., *59 TEMPLE PLACE, BOSTON, MASS.*

Our Illustrated Sample Book of Fashionable Note Papers sent by mail for two cents.

The Choral Union, by Dr. H. R. Palmer, contains the most comprehensive and successful method of teaching the art of Reading and Singing Music at Sight.
Common Sense Music Reader, by Dr. Palmer and Prof. Schauffler. Adapted for use in Public Schools, etc. Price, for each of the above, $6 per doz.; 60c each by mail.
Sterling Gems, by T. P. Perkins and H. P. Main. For Day Schools. Teachers and Scholars will enjoy this book. Price, $4.50 per doz.; 50c. each by mail.
Superb Anthems, by H. P. Danks. A collection of new Anthems, etc.
Diamond Collection. A complete choir collection. 64 pages, large octavo. By same author.
Festival Anthems, by H. P. Danks. 64 large pages. For Easter and other joyous occasions. Price for each of the above, 35c. by mail; $3.60 per doz. by express.
Sterling Anthems, by H. P. Main and B. C. Unseld. Over 100 Anthems from the popular books. $6.00 per doz. by express; by mail, 60c. each.

☞ *A full Catalogue of our other popular publications sent on request.*

81 Randolph St., Chicago. THE BIGLOW & MAIN COMPANY, 76 East Ninth St., New York

AGENTS WANTED LADIES and GENTLEMEN

A remarkable book on Bible Prophecies "THE ADVANCING KINGDOM of the Wonders of Foretold History" superbly illustrated. Sells to everybody. Send for Illustrated Circulars and Terms American Publ'g Co, Hartford, Ct., Boston or St. Louis. Mention paper.

Fact and Rumor.

—The "barking sands" of the Hawaiian group, as described by a recent scientific investigator, are found in dunes, and are apparently fragments of shell and coral, which, when disturbed, slide down the slopes of the dunes, emitting a deep bass note not unlike the buzz of a saw in a planing-mill.

—The Sunday notice fever, says the "Congregationalist," is believed to have reached its height in Boston recently in an announcement to the effect that a certain young lady was very anxious to secure a piano which was to be given away by vote. The congregation was actually requested to go to a certain number and street the next day, severally and individually, and vote in her favor.

—Mr. Wilson, publisher of the Chicago "Evening Journal," tells of an amusing experience he had when his paper was changed from a folio to a quarto. One morning after the change one of the oldest subscribers came into the "Evening Journal" office and engaged in conversation with Mr. Wilson. "And how do you like the change in the shape of our paper?" asked Mr. Wilson. "Wall," answered the old gentleman, slowly, "wife and I have been talking it all over. We've been studying the new paper and comparing it with the old one, and, while we suppose that the change will strike most people as being an improvement, we've about made up our minds to ask you, if it don't make any great difference to you, to deliver us our 'Evening Journal' in the old four-page form."—[Chicago News.

—"This bell," said a well-meaning sexton, when showing the belfry of an interesting village church to a party of visitors, "is only rung in case of a visit from the lord bishop of the diocese, a fire, a flood, or any other such calamities."

—Some little time ago, when a change in the cast had been made at the Savoy Theater, Sir Arthur Sullivan, who happened to be dining at the Savoy Hotel, slipped away for a few minutes from the table, and went into the theater to the upper circle, there to hear and judge for himself the capabilities of the new artists. As the play proceeded and a favorite score in the opera was taken, the talented composer unconsciously commenced to hum the refrain as he desired it to be rendered. This considerably annoyed his next-door neighbor, who abruptly remarked: "Excuse, me, sir, if I mention the fact that I have paid my money to hear Sir Arthur Sullivan's charming opera as given by the company, and not your confounded humming!" Sir Arthur returned to dinner and related the incident with great gusto.

—The Duke of Edinburgh is a great stamp collector, and has stamps which are worth a very large sum of money. Officers in the navy who know his Royal Highness's weakness for these valuable little pieces of paper collect those of whatever foreign nation they may be at, and send them to the Royal Admiral. There is one private collection in England which has been valued at £50,000; and even the heads of the magnificent house of Rothschild are not above investing considerable sums in the purchase of rare and valuable stamps.

—Mr. Walter Besant thus writes of the intelligent compositor to the "Author:" "A most exasperating error crept into the last number of the 'Author.' . . . The writer was made to state that Mr. Andrew Lang had 'collected Langisms.' This stood for 'edited Longinus.'" And again: "In a certain printed book, for which I am half responsible, one of the characters was represented by the authors as walking along the street while meditating a great revenge, and 'smiling all the way.' The fiend of a printer changed it to 'smoking all the way'! And this passed without being seen. In the same book reference was made to sorrows as evanescent as childhood's earache. In the first edition, this appeared carache, simply by a mistake of the first letter. The error passed unobserved. In the cheap edition the printer had, I suppose, a tincture of foreign languages, and thought the word should be in italics. It now stands *carache*, and looks almost French."

NOT EPOCH-MAKING.

How are the mighty fallen! Yesterday the Listener was traveling on the Boston & Maine Railroad. The train-boy came through with a big bundle of dirty yellow paper-covered books on his arm, calling out, "A fifty-cent novel for ten cents! Robert Elsmere's great novel for ten cents! Only a dime for a fifty-cent novel!" He proceeded to slap down, in the lap of every passenger or on the seat by his side, one of the paper-covered books; and when he had gone through he went back again, calling out once more as he walked along, "Robert Elsmere's great fifty-cent novel for only ten cents!" The Listener picked up the book that had been thrust upon him. It was indeed "Robert Elsmere," all of him, in one of the cheap pirated editions; the type was fair, the paper very yellow and poor; it was marked "price 50 cents," and it was evidently one of a great lot which the piratical publisher had put upon the market when Robert Elsmere bore his blushing honors thick upon him; and the whole lot, unsalable at the bookstores, had gone to that scavenger of literature, the railroad train-boy, to be dumped upon the public, willy-nilly. Ten cents a copy for that "epoch-making" masterpiece! It looked as if nobody in the whole car was going to buy a copy, even at that ruinous price; but a loutish-looking fellow who sat opposite the Listener turned the book over two or three times, was apparently about to hand it back, and then looked again at its somewhat lurid and dirty cover. It seemed to strike him that it might turn out to be something ripely sensational, like "Called Back" or "King Solomon's Mines." He relented, pulled out a dime, gave it to the boy as he came along, and, settling his head well down the back of his own seat, and his knees against the back of the seat in front, set himself to the task of reading Robert Elsmere's great fifty-cent novel. He was still plowing through the first ten or a dozen pages when the Listener left him. It would have been worth while to find out how he liked it.—[Boston Transcript.

GOOD WORDS FOR THE COLLEGE MAN.

It is about time for the "college graduate" sneer to be dropped, anyway. It is safe to say that the cases in which a college education unfits a man for business are so few and far between as to deserve no consideration compared to the inestimable benefits which such an education really brings to all who are willing to profit by their early training. No one will attempt to assert that a college course will transform a born fool into a sound business man, but it is equally absurd to intimate that it will transform a born business man into a fool. The training in a collegiate course is largely mental, and its aim is primarily to teach students to think for themselves. If a thinking man is doomed to failure in every branch of practical business, then arrangements should promptly be made to endow idiot asylums in order to furnish new Napoleons of finance for the stock market and railroad managements. It is also curious, if collegiate education has so deleterious an effect as its detractors intimate, that the leading banking and railroad kings have endowed universities, schools, and colleges, and have so bitterly regretted in many cases that their own education was not equal to that which they were determined to give to their children.—[Boston Advertiser.

A GOOD WAY TO GROW OLD.

David and I are growing old. He will be eighty in three weeks, and I was seventy-two last February. But we keep young in our feelings. We are, in fact, like two old children; as much interested as ever in the birds and the wild flowers, and with sympathies as lively as ever in all that concerns the welfare of the world. Our habitual mood is serene and cheerful. The astonishing activity of evil sometimes makes me despondent for a while, but my belief returns as strong as ever that there is more good than evil in the world, and that the All-wise Being is guiding the good to certain victory.

—[Lydia M. Child.

TURN ON THE LIGHT

TURN IT OUR WAY. WE HAVE A CLEAN RECORD OF 21 YEARS AND WOULD LIKE TO HAVE YOU LOOK AT IT. A RECORD OF HEALTH RESTORED AND DISEASES CURED BY

COMPOUND OXYGEN.

COMPOUND OXYGEN IS A CONCENTRATION OF OZONE. IT IS CHARGED WITH ELECTRICITY, AND IS COMBINED WITH OTHER POWERFUL REMEDIAL AGENTS. IT IS RELEASED FROM THE INHALING APPARATUS, WHICH ACCOMPANIES EVERY TREATMENT, BY HEAT. YOU INHALE IT: AT ONCE A WARM, OXYGENATED VAPOR PENETRATES EVERY PORTION OF THE LUNGS, AND A GENIAL GLOW OF RETURNING STRENGTH PERVADES THE SYSTEM. NOT TRANSIENT STRENGTH; FOR THE GOOD AND THE GAIN OF COMPOUND OXYGEN REMAIN WHEN THE TREATMENT IS DISCONTINUED. IN THIS NATURAL WAY, THAT IS: BY THE USE OF NATURE'S OWN VITALIZED NOURISHMENT, A ROBUST CONDITION OF VIGOR IS MAINTAINED. THAT IS THE BEST SPECIFIC KNOWN FOR ANY FORM OF DISEASE. IT IS BETTER THAN THE BEST MEDICINE.

A BOOK OF 200 PAGES WILL TELL YOU WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH BY THE USE OF COMPOUND OXYGEN. IT IS FILLED WITH THE SIGNED INDORSEMENTS OF MANY WELL KNOWN DIVINES, COLLEGE PRESIDENTS, AND OTHER PROFESSIONAL MEN AND WOMEN.

THIS BOOK WILL BE SENT ENTIRELY FREE OF CHARGE TO ANY ONE WHO WILL WRITE TO

DRS. STARKEY & PALEN, No. 1529 ARCH ST., PHILADELPHIA, PA.

120 SUTTER ST., SAN FRANCISCO, CAL. 58 CHURCH ST., TORONTO, CANADA.

WHY ARE SOME PEOPLE ALWAYS LATE?—They never look ahead nor think. People have been known to wait till planting season, run to the grocery for their seeds, and then repent over it for 12 months, rather than stop and think what they will want for the garden. If it is Flower or Vegetable Seeds, Plants, Bulbs, or anything in this line, MAKE NO MISTAKE this year, but send 10 cents for VICK'S FLORAL GUIDE, deduct the 10 cents from first order, it costs nothing. This pioneer catalogue contains 3 colored plates. $200 in cash premiums to those sending club orders. $1000 cash prizes at one of the State Fairs. Grand offer, chance for all. Made in different shape from ever before; 100 pages 8½x10½ inches. JAMES VICK, SEEDSMAN, Rochester, N. Y.

USE FERRY'S SEEDS

BECAUSE THEY ARE

THE BEST.

D. M. FERRY & Co's Illustrated, Descriptive and Priced

SEED ANNUAL

For 1891 will be mailed FREE to all applicants, and to last season's customers. It is better than ever. Every person using *Garden, Flower or Field Seeds*, should send for it. Address

D. M. FERRY & CO.

DETROIT, MICH.

Largest Seedsmen in the world

MAULE'S SEEDS

LEAD ALL.

Our Catalogue for 1891 is pronounced absolutely the best seed and plant book issued; printed in good legible type, on good paper, it excites the admiration of all. 664 varieties of Vegetables, Flowers, Flowering Plants, Small Fruits, Fruit- and Nut-bearing Trees, etc., are beautifully illustrated, as many as 38 of them being in colors. This catalogue is mailed free to all who ordered in 1890; but as the postage on the book alone is five cents, we must ask all others who are not customers, desiring a copy, to send us twenty-five cents in stamps for it; and in addition to sending our catalogue, we will also mail you, without extra charge, a packet of the wonderful BUSH LIMA BEANS, THE MOST VALUABLE VEGETABLE NOVELTY INTRODUCED IN YEARS; AND A PACKET OF THE NEW MARGUERITE CARNATION, THE FLORAL WONDER OF 1891. These two packets of seeds are worth 25 cents; so it virtually means the same thing as mailing our catalogue free to all who answer this advertisement. Address

WM. HENRY MAULE,

PHILADELPHIA, PA.

THE BEST KIND OF

PROTECTION

To Farm and Garden Interests
Is secured by planting only
The Best Seeds the World Produces.
There are none better than BURPEE'S,
As Thousands upon Thousands Testify.
An impartial, careful Reading of

Burpee's Farm Annual FOR 1891

Will probably persuade you to try
This Practical Protection of your Garden.
Shall we mail you a copy?

W. ATLEE BURPEE & CO.

PHILADELPHIA, PA.

Madam Porter's

COUGH BALSAM

PLEASANT,
RELIABLE,
EFFECTUAL.

Successfully used for more than fifty years.

TRY IT.

STAMMERING,

And all nervous defects of speech thoroughly corrected. For information, testimonials from eminent men and pupils, address THE BRYANT SCHOOL STAMMERERS, 9 W. 14th St., N. Y.

Mention this paper.

Books

New Books every week. Catalogue, 132 pages, free; *not sold* by Dealers; *prices too low;* buy of the Publisher, JOHN B. ALDEN, 393 Pearl St., New York.

BOTANY

The A B C of Botany.

In taking up this fascinating study, *Teachers* cannot do better than consult the A. B. C. (*American Book Company's*) Catalogue, which contains ALL THE BEST now published. Such well-known educators and scientists as **Bentley, Coulter, Gray, Goodale, Herrick, Hooker, Steele, Wood,** and **Youmans** have contributed to the books of this popular and attractive list, which will be sent free, postpaid, to any address on application to the

Botany Texts

American Book Company,

NEW YORK . . CINCINNATI . . CHICAGO.

PLEASE MENTION THE CHRISTIAN UNION.

Financial.

The Bank of England has again reduced its rate of discount one-half per cent. to three per cent., and has increased its surplus reserve during the week, having added about $1,600,000 to its specie balance. The Bank has not been in as good a condition for a long time as it is at present. Money in the open market in London is very easy, and rates for balances are one and a half to two per cent. Yet there is no activity resulting from this ease; on the contrary, markets are very sluggish, and the Argentine Republic securities continue to be the great burden pressing on the large institutions and private bankers. American securities are quiet in the European markets, but there have been more or less shipments from our markets to London of good bonds and shares since the first of January; not to the extent, however, that is usual at this season of the year. The feeling abroad engendered by our exceptional condition of distrust during the past months has not been without its influence in curtailing investments there in American securities. This distrust is fading out, both here and there, but confidence is a child of slow growth, and it must be remembered that our Congressional legislators have not tried to do anything to foster confidence in investments by foreigners, especially railway investments.

The money market here is maintaining the conditions of the past month, with a continually growing ease noticeable. Rates have shrunken to nominal figures, and two per cent. to two and one-half per cent. are the ruling figures for the week, with one and one-half per cent. as a minimum and three per cent. as the outside. Time loans are now four per cent. to four and one-half per cent. The drift of funds continues from the interior, but for this week the Treasury has absorbed most of this accumulation. The sad death of Secretary Windom on Thursday had no perceptible effect on the security markets, but it is frankly admitted that it will be difficult to find a statesman so well equipped for the service as he was. His speech on shipping and finance before the Board of Trade here, on Thursday evening, just before his death, is one that might well be distributed broadcast; it was a very practical and thorough presentation of these subjects as applicable to our present condition here and with reference to legislation on these lines.

Fortunately, this great loss to the Administration has taken place after the Secretary had passed through a financial crisis, in common with the country, and had wielded his vast power with signal wisdom. On his judgment more than on that of any other person did the financial world here depend for the avoidance of a great calamity, and he was found equal to the situation. We may be thankful indeed that so large a man in capacity filled the position of Secretary of the Treasury in such a critical emergency. He made no mistakes, and his resources seemed exhaustless. He dies stainless in reputation, and deeply respected by all parties and classes of men.

The returns from railway earnings continue to show large increases in gross since the opening of the year, and it is believed that these increases will also show up in the net results. For November and December of 1890 the net earnings all over the country were disappointing; but since then rates have been raised, and more satisfactory reports are anticipated.

The statement of the Delaware, Lackawanna & Western Co. for the year ending December 31 exhibits a surplus, after paying seven per cent. on the shares, of $786,273, which makes the net aggregate for the year 10 per cent. against 8.20 per cent. for 1889. While, on the other hand, New York Central shows a net loss in the last six months of nearly $500,000, compared with 1889, due doubtless to the strike—a luxury which the company will not, probably, have to provide for again for many years.

The Nickel Plate, so called, reports a very favorable condition; so much so, that, for the first time, it pays a dividend on its first preferred stock, notwithstanding its expense account is eighty-two per cent. of its gross earnings. It is well understood that this company has been charging to current expense account for two or three years large sums spent in permanent betterments. If, now, the property being in prime physical condition, the managers should discontinue these expenses, they would be able to run the road easily on seventy per cent. of the gross, thereby earning, not only five per cent on the $5,000,000 first preferred shares, but four per cent. on the $11,000,000 second preferred.

This condition gives a much larger speculative value to the second preferred stock, as well as a certain investment value to the first preferred. The stock market for the week has made an advance in most of the list of from one to two per cent., though the whole list is dull and uninteresting. The bond market is strong, with more investment energy noticeable than in the bond market of a week ago.

The bank statement is as follows:

Loans, increase	$4,131,700
Specie, increase	106,900
Legal tenders, increase	1,139,800
Deposits, increase	5,573,400
Reserve, decrease	146,650

which shows but slight change in the reserve from a week ago, now standing at about $23,950,000; but the deposits, it will be seen, are greatly increased. Money closes at two and a half per cent.

WALL STREET.

EQUITABLE
MORTGAGE COMPANY.

CONDENSED STATEMENT, JUNE 30, 1890.

Capital subscribed, - -	$2,000,000.00
Paid in (cash), - - - - -	1,000,000.00
Surplus and undivided profits,	396,716.85
Assets, - - - - -	11,168,685.04

The well-known firm of accountants, Barrow, Wade, Guthrie & Co., of London, Manchester, and New York, upon auditing the accounts of the Company, as published June 30th, 1890, appended thereto the following certificate:

Having examined the books of the Equitable Mortgage Company, we hereby certify that the foregoing accounts and statement are in conformity therewith, and we believe that the accounts fully and fairly represent the position of the Company as on the 30th June, 1890.

Barrow, Wade, Guthrie & Co.
New York, 16th Oct., 1890.

6 Per Cent. Bonds and Debentures.
4 1-2 and 5 Per Cent. Certificates, running three months to two years.
All first-class investment securities bought and sold.

OFFICES:

New York, 208 Broadway. | London, England.
Phila., 4th & Chestnut St. | Berlin, Germany.
Boston, 117 Devonshire St. | Kansas City, Missouri.

CHICAGO INVESTMENTS.

BOGUE & HOYT,

Investment Agents,

Real Estate Board Building, - - - Chicago.

Investments in Chicago Real Estate Pay Better than almost any other class of investments.

CORRESPONDENCE SOLICITED.

JNO. C. AVERY,

115 Broadway,
NEW YORK.

Western Investments a specialty.

Prominently connected with conservative financia operations throughout the West for many years, every investment, without exception, proving profitable and satisfactory. WRITE FOR REFERENCES.

DENVER-COLORADO.

8% Net on improved inside property from one to five years. Information and references freely given by

D. F. CARMICHAEL, Denver, Col.

FINANCIAL.

Security the First Thought. Profit Afterwards.

THE MERCHANTS NATIONAL BANK,
Of Fort Worth, Texas,

as Registrars and transfer agents *offer at par*, payable 50 per cent. on application, 25 per cent. in 60 and balance in 90 days, the entire issue of $200,000 7 per cent. preferred cumulative dividend stock of the

Fort Worth Security & Construction Co.,
OF FORT WORTH, TEXAS,

whose capital of $500,000 is divided into $200,000 7 per cent. preferred cumulative dividend stock, $300,000 6 per cent. common stock. The entire issue common stock having been taken by citizens of Fort Worth, at par.

HOW DIVIDENDS WILL BE PAID.

As this corporation, in addition to its other valuable, mostly inside, real estate, owns in the city of Fort Worth, Texas, the two finest commercial buildings south of St. Louis in the United States, known as the Hurley Office building and the Martin-Brown Wholesale Dry Goods building, for which the charge for rentals is $30,298 annually. It has been agreed by the directors to set aside $14,000 from these rentals which can be applied only to the 7 per cent. dividend on the $200,000; and further, that such preferred stock shall first be paid in full out of the assets of said corporation upon the dissolution thereof before the common stock shall be entitled to share in such assets. And it is further agreed that after the preferred stock has been paid its 7 per cent. dividend, that from net earnings the common stock is to receive 6 per cent., and from the balance of profits a dividend be paid on each the preferred and common of 3 per cent., thus making the preferred a 10 per cent. and the common a 9 per cent. stock. All earnings above sufficient to pay the above dividends, which will amount to $47,000 per annum, is to be carried to surplus account for a period of five years, and at the expiration of that time the directors may divide it among the stockholders of record as they may deem proper.

It is expected that from the increased capital of $200,000 now offered the corporation can earn from $150,000 to $200,000 per annum, as it will place the company in a position to handle all business offered to a minimum of from $1,000,000 to $1,500,000 worth of construction annually.

OBJECTS OF THE COMPANY.

The Fort Worth Security and Construction Company, of Fort Worth, Texas, is duly incorporated under the laws of the State of Texas for the purpose of the erection of buildings and the accumulation and loan of funds for the purchase of real property in cities, towns, and villages, and also for the accumulation and loan of money.

HISTORY OF THE COMPANY.

The Fort Worth Security and Construction Company, of Fort Worth, Texas, is an outgrowth of and succeeded the Fort Worth Loan and Construction Company, December 31st, 1890, which was the most successful corporation of its kind in the Southwest, having, on a capital of $100,000, earned $225,000 net inside of two years. It organized with $100,000 capital in February, in 1889, increasing same from earnings alone to $200,000 in April, 1890, and in December, 1890, shows additional surplus on conservative valuations of $125,000. It is to push this business to greater proportions that this $200,000 preferred stock is now offered.

The phenomenal net earnings of this corporation shows why conservative investors, demanding assured dividends, are turning from

Railway to Industrial Securities.

Its capital, invested mostly in inside improved property which is constantly increasing in value, forms a permanent security for its fidelity and for controlling the sale of the best securities in the State. As its officers are among its largest stockholders, its affairs will receive their undivided attention. It is not often that an investment bearing such a high rate of dividend, coupled with absolute safety, is offered to the public.

ITS GENERAL BUSINESS.

In addition to its construction department, it transacts a general financial business. It deals in Texas securities for investors, trust funds, and institutions; furnishes information and makes expert reports on the property of individuals, railway or other corporations, and pays taxes for non-residents.

Examination and Guarantee of Titles.

Titles to Texas real estate and mortgages thoroughly examined and insured, the charge of which will be made known before work is begun.

The option is reserved to subscribers to pay in full on application or on the date of any instalment.

Interest at the rate of 7 per cent. per annum will be allowed on such prepayments.

For further particulars address the MERCHANTS NATIONAL BANK or the FORT WORTH SECURITY & CONSTRUCTION CO., Fort Worth, Texas.

KANSAS CITY.—For sale, a 100-foot front business corner on Grand Avenue, in block opposite the $1,000,000 dry goods store of Bullem, Moore, Emery & Co., at a price lower than any similar property in the United States.

Bargains in investment property from $3,000 to $300,000, paying good income. Conservative loans placed.

ESTABLISHED 1879.

H. L. JOHNSON & CO.,

INVESTMENT BROKERS,

712 Wyandotte Street, - Kansas City, Mo.

The CENTRAL TRUST CO.
DENVER, COLO.

Succeeding the Loan Business of HAYDEN & DICKINSON.

We have for sale choice First Mortgage Loans on Denver City Real Estate and Improved Colorado Farms. We can make immediate transfer of these securities, and will collect and remit interest free of charge to investors. We deal only in securities that we have given careful personal examination and believe to be absolutely safe. We shall have, from time to time, first-class Municipal, School District, and other Bonds. We invite correspondence, and will furnish the best of references, East and West.

7%

Directors:—F. D. Levering, Pres; C. E. Dickinson, Vice-Pres.; R. N. Pearson, Sec'y; E. H. Smith, Treas.; Thos. S. Hayden.

INVESTMENT SECURITIES.

FINANCIAL.

The Middlesex
Banking Company,

MIDDLETOWN, CONN.

PAID CAPITAL, - $600,000.

Offers 6 per cent. Debentures, secured by deposit of 1st mortgages with the Union Trust Company of New York. Amount of issue limited by law. Connecticut Trustees, Executors, etc., can invest in these bonds.

FRANK R. JOHNSON, New York Agent, 31-33 Bread Street.

L. W. SPEAR,

109 Chamber of Commerce Building, Duluth, Minn.

Loans and Investments.

L. W. SPEAR, Treasurer Northwestern Investment Company, Washington, D. C.; Duluth, Minn.

The American Guaranty Loan & Investment Co.

Incorporated under the Laws of the State of Colorado.

PAID-UP CAPITAL, - $100,000.

916 Seventeenth Street, - Denver, Colo.

M. VAN BUREN, SECRETARY.

FIRST MORTGAGE LOANS.

8 per cent. on improved inside property.
10 per cent. net on improved irrigated farms.

ALL LOANS FULLY GUARANTEED.

REFERENCE: Denver National Bank.

AMERICAN
★TRUST CO★

No. 173 BROADWAY, NEW YORK.

Issue its **8 Per Cent. Preferred, Common, and Installment Shares**—the best and safest investment now offered to the public. Competent and experienced financiers have examined and approved its plans and methods. A limited amount of this stock is offered, subject to prior sale.

Write for prospectus and full information.

BETTER THAN 7% MORTGAGES

The **National Realty Co.** will sell for a short time lots in Sioux Falls, South Dakota, within one-half to three-quarters of a mile of the Court-house and center of the city, at prices from $300 to $400 per lot. The money obtained from the sale of these lots will be expended by the company in the equipment of a large linen mill already erected near the lots offered for sale. Apply for maps and circulars to

NATIONAL REALTY CO.,
103 State Street, - Boston, Mass.

THE SECURITY CO.
OF SIOUX CITY, IA.,

Invites correspondence regarding its MORTGAGE LOANS on selected security in the Corn Belt. A SAFE INVESTMENT OUR FIRST CONSIDERATION.

We also offer mortgages on Sioux City property These securities have invariably proved satisfactory during an experience of seven years.

There is wide-spread confidence in sending money west for investment. There is also much distrust. Perhaps some of the confidence may be rather blind; and some of the distrust may be due to want of particular information.

A primer on the subject published and sent free by the Kansas City Investment Company, will open one's eyes to the avoidable dangers as well as the safeguards.

THE KANSAS CITY INVESTMENT COMPANY,
Kansas City, Missouri; or
Portsmouth, New Hampshire.
Hartford, Connecticut.
Office John Jeffries & Sons, Boston

WHY loan money at 5 per cent. when you can get 7 or 8 with equal security and no taxes to pay? For particulars write to ALFRED H. NELSON, Pres. Chamber of Commerce, Ogden, Utah.

THE PUBLISHER'S DESK

The Week's Motto

"A new world awaits every traveler."

Between Us.

BUSINESS vacation in midwinter was a rare experience only a few years ago. To-day there are hundreds of well-kept hotels devoted exclusively to the entertainment of those who seek for recreation or health in winter travel, and the man of business may take a run to Southern California, to Florida, or to Mexico, after the holiday rush and the New Year book-balancing are over, with no fear of being charged with invalidism or laziness. The change is a good one. Recreation of the right sort has been too little cultivated in busy America. The growth of winter resorts, and the development of winter travel for education, for health, and for pleasure, mean broader culture and more efficient work.

* * *

In the illustrated Supplement which goes out with this issue of The Christian Union, Mr. Ernest Ingersoll gives a comprehensive account of the leading winter resorts which interest people in this country. The task of giving usable information covering so wide a field was not an easy one, but it has been admirably performed, and this, our first illustrated Recreation Supplement, will be of substantial value to many readers and of interest to all.

* * *

The popularity among our readers of the Recreation Department of The Christian Union, which is now an established feature of the paper, is growing every day. The following letter from a subscriber in Brooklyn expresses sentiments that come to us in every mail from widely separated parts of the country: "You are to be praised for the generous enterprise which confers so great a boon on your large circle of readers as is afforded by your Recreation Department, which, combined with the meritorious features of long standing, place The Christian Union in an enviable position among the papers of its class which prefer to stick to the well-beaten paths, recoiling from all attempts to get out of the old ruts. I write to avail myself of your liberal offer in asking you to send circular descriptive of Southern battlefields, and any matter you may see descriptive of the Catskills, which I contemplate visiting."

* * *

The energetic women in a Florida winter resort have organized themselves into a Village Improvement Association, and undertaken the work of keeping the streets clean. They employ a man to pick up every scrap of refuse which litters the pavement or gutter, and as this factotum is practically in the employ and under the authority of every woman in town, his work, explains the Atlanta "Constitution," is thoroughly and efficiently accomplished. At intervals along the pavement they have caused to be placed neatly painted barrels, with a bit of verse begging the passer-by to utilize them by tossing in the bit of paper, cigar stump, or fruit-skin which would otherwise be thrown to the sidewalk. They have also organized the children into a society pledged not to throw any kind of litter into the public ways. That town is a model of utopian cleanliness, and these "city mothers" have done the work.

* * *

The Christian Union will print in its next issue an illustrated article on "Life in a Sea-Rock Lighthouse," by Mr. William R. Bliss. The particular sea-rock, with its light, described is that spoken of by Captain John Smith as the "Rock of Mattanack much *furder* in the Sea," and the lighthouse *is* further out at ocean than any other on our coast. A picturesque account of life in this lonely spot, and of the duties and hardships of light-keepers generally, will interest our readers, and the scene is brought to the eye by illustration from photographs.

* * *

The new owner of the New York Daily "Star," Mr. Frank A. Munsey, a successful publisher of two other periodicals, has changed the name of his paper to the "Daily Continent," and the size of its page to 12 by 17 inches—a little larger than The Christian Union. This is a new departure in daily journalism, as far as this country is concerned, and it is in the right direction. Other papers will follow this pioneer in making the daily newspaper of convenient size.

Poem for the Week.

NOW!

A HOMELY SERMON IN RHYME, BY AN ANONYMOUS WRITER.

If you have a friend worth loving,
  Love him. Yes, and let him know
That you love him, ere life's evening
  Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
  Sung by any child of song,
Praise it. Do not let the singer
  Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
  By its humble, pleading tone,
Join it. Do not let the seeker
  Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
  From a brother's weeping eyes,
Stop them, and, by kindly sharing,
  Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
  Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
  For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
  By a friendly, helping hand,
Say so. Speak out brave and truly,
  Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
  All enriching as you go.
Leave them. Trust the Harvest Giver,
  He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

Our "Æsop's Fables."

The series of "Æsop's Fables" which is being reprinted in The Christian Union, with reproductions of copper-plate engravings made in the last century, is attracting a good deal of favorable comment. Two have already appeared—"The Wolf and the Lamb" and "The Cat and the Mice." The following fables, with the original pictures, will be printed in The Christian Union from time to time during the coming months:

The Lion and the Other Beasts.
The Ox and the Frog.
The Dog in the Manger.
The Fox and the Lion.
The Stag and Fawn.
The Hare and the Tortoise.
The Wolf and the Crane.
The Bear and the Bee-Hives.
The Peacock and the Magpie.

A prominent Boston publisher writes as follows concerning the Fables: "I noticed the page in The Christian Union with Æsop's Fables, and it impresses me as a very excellent idea to thus give to the present generation the thoughts of the wise men of the past. There is not a reader, young or old, who can fail to be interested in reading these Fables over again, and perhaps many will read them here for the first time. I believe the enterprise cannot fail to meet with the approval of all the subscribers."

From a reader in New York comes this appreciative word: "I was greatly pleased with the first of the Fables, and think the Family Paper has a chance to carry out a noble idea splendidly."

Business Integrity.

Mr. Joseph Wharton, of Philadelphia, who founded and endowed the Wharton School of Finance and Economy, lays down the following principles, among others, as fundamentals of the course of instruction for youths intending to enter upon a business career:

"The immorality and practical inexpediency of seeking to acquire wealth by winning it from another, rather than by earning it through some sort of service to one's fellow-men.

"The necessity of system and accuracy in accounts, of thoroughness in whatever is undertaken, and of strict fidelity in trusts.

"The necessity of rigorously punishing by legal penalties and by social exclusion those persons who commit frauds, betray trusts, or steal public funds, directly or indirectly. The fatal consequences to a community of any weak toleration of such offenses must be most distinctly pointed out and enforced."

About People.

Mrs. Thurber, ably and enthusiastically seconded by Miss Kate Field, is trying to get a bill passed by Congress for the establishment of a National Conservatory of Music. The project is receiving sympathetic support from men prominent in the political, social, and art worlds.

—

Mrs. May Wright Sewall is a most remarkable woman. She is connected with fifteen organizations, and has an official relation in nearly all. She is Vice-President of the Council of Women which this year convenes in Washington, February 22. She is one of the organizers of the International Council of Women; is Vice-President of the Federation of Women's Clubs; is President of a club composed of men and women in Indianapolis. She was a delegate to the International Congress of Women held in Paris in 1889, and was the original promoter for the erection of the building in which associations could hold meetings that was recently completed in Indianapolis. It was erected by a stock company, and promises to be a more than ordinarily good investment.

—

The readers of The Christian Union will be interested to know that Miss Elaine Goodale, whose articles on the Indians and whose stories of Indians have added so much to the interest of these columns, is about to marry Dr. Eastman, a full-blooded Sioux, a graduate of Harvard Medical School and of Beloit College. After graduation Dr. Eastman was offered a position in the East, but refused it, saying that he had not acquired his education for money-making purposes, but to help his people. The best wishes of many friends will follow Miss Goodale and Dr. Eastman.

—

The recent fine sleighing brought out the antique sleigh of Mr. Peck, of Middletown, Conn. The sleigh is over one hundred years old. The runners are of wood four inches thick. Wooden pins instead of nails hold its parts together. The back is as high as a tall man seated would be with the height of a silk hat added. Much excitement was caused by the appearance of this heirloom in the streets of the town.

—

Governor Russell, of Massachusetts, who is an admirable horseman, rides to and from the State House on Beacon Hill daily. His home is near Elmwood, in Cambridge. He was educated in the public schools and at Harvard University, and began his public career in the Cambridge Common Council.

—

Joseph Jefferson, the actor, has lately still further increased the extent of his already great domain at Buzzard's Bay, Mass., by the purchase from H. S. Crowell, of Boston, of the land comprising Gibbs Neck, a bold promontory on Buzzard's Bay, opposite the Monument Club lands. Mr. Jefferson's magnificent residence, superbly situated, is directly on the waters of the bay, and not far distant from the recent purchase of ex-President Cleveland.

—

Captain Christoffers, of the steamer "Aller," who is known to many New Yorkers, recently completed his one hundredth trip from Bremen to New York and back. In honor of the event the Emperor decorated him with the Order of the Crown of the fourth class. The owners of the steamship also presented him with a diploma and five thousand marks in money. The Council of Bemerhaven sent an official congratulation to the brave captain.

—

Madame von Teuffel, whose literary reputation was achieved under her maiden name of Blanche Willis Howard, is living happily and writing busily in Stuttgart, where she is very popular. Her husband lately said to a friend that "it would be a blot on his 'scutcheon if her marriage should paralyze his wife's literary faculties. He is as proud of her as a literary woman as he is devoted to her as a wife."

—

Mrs. Frances Hodgson Burnett is said to have tried the "mind cure" in Boston with happy results.

—

An interesting fact has come to light explaining how Mrs. Elizabeth Fogg was led to leave her recent bequest of $220,000 to Harvard College. It seems that it had been her intention to build an observatory in Central Park, New York City, in honor of her late husband. The memorial was to be magnificently built and equipped. In talking over her project with Professor Josiah P. Cooke, Mrs. Fogg learned that she would not be able to build, with the money she had for the purpose, an observatory as thoroughly and finely equipped as she had hoped. Professor Cooke then told her of the various Harvard museums and the work being done at them, and he suggested that she leave her money for an art museum at Harvard. Mrs. Fogg made no promises, but it was found, when her will was admitted to probate, that the change had been made in favor of Harvard.

FINANCIAL.

SAFE INVESTMENTS.

We have in the twenty years of our experience loaned

TWENTY MILLION DOLLARS

without loss to any customers.

We are glad to send our pamphlet giving full particulars to any one applying for it.

Our Assets April 30, 1890, $3,342,202.

American Investment Co.,

150 Nassau Street, New York City.

E. S. ORMSBY, *President.* A. L. ORMSBY, H. E. SIMMONS, *Vice Presidents.*

PUEBLO HAS DOUBLED in population in TWO YEARS, Census in 1888, 12,500; in 1890, 29,840. It has the *only* steel works west of the Missouri River (employing 1,200 men), three of the largest smelters in the world (employing 1,800 men), and scores of other prosperous manufacturing industries. Monthly pay roll to laborers, $700,000. Has five great Railway systems. We solicit correspondence with those who have money to invest.

Real estate in Pueblo is cheaper than in any town of its size and opportunities in the United States.

HARD & McCLEES, Real Estate and Investment Agents. Pueblo, Colo.

DULUTH REAL ESTATE

By reference to a map of the United States and Canada, you will see that DULUTH is the same distance from Buffalo and all points East, by water, as Chicago; and being more than 300 MILES FARTHER WEST, it has a much larger tributary country, which is in the infancy of development. Duluth is increasing in population at the rate of nearly TEN THOUSAND a year, and such wonderful growth insures a rapid advance in real estate. Write for reading matter, and if you wish to invest tell us how much, and we will send full information, with maps, etc.

C. E. LOVETT & CO., Duluth, Minn.

LOANS FOR CORPORATIONS AND INDIVIDUAL INVESTORS MADE Bearing 6%, 7% and 8%

We deal in Mortgage Loans, Commercial Paper, Bank Stocks and Municipal Bonds. REFERENCES National Bank of Kansas City; First Nat. Bank of New York, First Nat. Bank of Chicago; Maverick Nat. Bank of Boston. MERCANTILE LOAN AND TRUST CO. 501-503 Delaware St., KANSAS CITY, MO.

8% to 10% on 1st Mortgages.

PUGET SOUND SAVINGS BANK.

TACOMA, WASHINGTON.

REFERENCES: Continental Nat. Bank, N. Y., R. G. Dun & Co., John V. Farwell & Co., and Metropolitan Nat. Bank, Chicago. *Correspondence solicited.*

LOANS ON 1st MORTGAGE at highest rates consistent with perfect security. The only investment that does not depreciate. Send for circulars and references. ROBERT P. LEWIS COMPANY, St. Paul, Minn.

All other lamps make more or less smell — the "Pittsburgh" none.

The reason is: the combustion is perfect in the "Pittsburgh;" not quite in others.

As might be expected, the "Pittsburgh" burns less oil and gives more light than any other central-draft lamp.

The reason why the "Pittsburgh," new this year, is taking the lead already is its cleanness; it is the cleanest of lamps; it almost keeps itself clean. It has no dirt-pocket; has no need of a dirt-pocket.

A common servant, or even a child, can take care of it. Send for a primer.

Pittsburgh, Pa. PITTSBURGH BRASS CO.

Malted Milk,

For Infants, Dyspeptics, and Invalids.

An extract of pure, fresh cow's milk, combined with the cereals in a powder form; requires no cooking. A meal is instantly prepared by dissolving a portion in water.

THE ONLY PREPARATION OF ITS KIND.

It will agree with the most delicate stomach. It makes a highly nutritious and pleasant drink. Sample sent FREE, also Manual of Dietetics. Apply to MALTED MILK CO., Racine, Wis.

BOOKS BY LYMAN ABBOTT.

The Christian Union Company will send to any address, postpaid, any of the following named books by Rev. Lyman Abbott, D.D., on receipt of price.

FOR FAMILY WORSHIP. PART I.—Scripture Selections; PART II.—Family Prayers. 12mo, cloth, red edges. Price, $1.50.

FAMILY PRAYERS. 12mo, cloth. Price, 50 cents. This volume contains Part II. of "Family Worship"—*i.e.*, the Prayers without the Readings.

SIGNS OF PROMISE. Eighteen Sermons Preached in Plymouth Church, Brooklyn, 1887–1889. 12mo, cloth, gilt top. Price, $1.50.

"Full of earnest and vigorous thought, and eminently stimulating."—*Congregationalist*

"Clear and compact, and palpitate with the influences of the time."—*Christian Intelligencer.*

THE GOSPEL COMMENTARY: A Complete Chronological Narrative of the Life of Our Lord, woven from the Text of the Four Evangelists. With 2,400 Notes, original and selected from 340 authors. Full indexes. By James R. Gilmore and Lyman Abbott. 840 pages, cloth, red edges. Price, $1.50. [The *only* Annotated Consolidated Gospels published.]

THE LIFE OF CHRIST. With designs by Doré, Delaroche, Fenn, and others. 12mo, cloth. Price, $1.75.

DICTIONARY OF RELIGIOUS KNOWLEDGE. With several hundred maps and illustrations. Royal 8vo, cloth. Price, $6.

"I know no more valuable Bible-help than this, for its accuracy and its comprehensiveness."—*Rev. Howard Crosby, D.D.*

OLD TESTAMENT SHADOWS OF NEW TESTAMENT TRUTHS. Illustrated. Square 8vo, cloth. Price, $3; gilt edges, $3.75.

"There is a vividness in its descriptions that is delightful. The old fields, that have been culled by so many gleaners, are vitalized into reproductiveness."—*Independent.*

IN AID OF FAITH. 12mo. Price, $1.00.

ILLUSTRATED NEW TESTAMENT COMMENTARY. In two popular editions. *The Handy Edition*, five volumes, small 8vo, price per volume, $1.75. Volume I., Matthew; Volume II., Mark and Luke; Volume III., John; Volume IV., Acts; Volume V., Romans. *The Household Edition*, three volumes, royal 8vo, price per volume, $3. Volume I., Matthew and Mark; Volume II., Luke and John; Volume III., Acts and Romans.

Address ***The Christian Union Company, 30 La Fayette Place, New York.***

BOOKS BY

Hamilton W. Mabie.

The following books by Mr. HAMILTON W. MABIE will be sent to any address by The Christian Union, postpaid, on receipt of price.

MY STUDY FIRE. 12mo. $1.25.

NORSE STORIES RETOLD FROM THE EDDAS. 16mo. $1.00.

OUR NEW ENGLAND. Her Nature Described by Hamilton Wright Mabie, and Some of Her Familiar Scenes Illustrated. The illustrations are photogravures from Nature, with remarques drawn by Frank T. Merrill. Oblong quarto, limp cover, with photogravure on Japanese paper, gilt edges. Price, $4.00; cloth, illuminated, price, $5.00.

Address The Christian Union, 30 La Fayette Place, New York.

MERCHANT TAILORING
AT ITS BEST
E. O. THOMPSON, · 245 Broadway.

NEW YORK SHOPPING

BY A LADY OF EXPERIENCE. Best of references. Send for circulars. Mrs. E. W. KETCHAM, 106 West 42d Street, New York City.

EDUCATIONAL.

NEW YORK, New York.
SCHERMERHORN'S TEACHERS' AGENCY. Oldest and best known in U. S. Established 1855. 3 EAST 14TH STREET, N. Y.

MASSACHUSETTS, Cambridge.
THE CAMBRIDGE SCHOOL (for girls). Application should be made to Mr. ARTHUR GILMAN, Director.

ILLINOIS, Elmhurst.
TEACHERS WANTED! For good positions in Colleges, Seminaries, Private Schools, City Schools, &c. Hundreds of teachers have been located by us the last four years. Send for manual. Address C. J. ALBERT, Manager, Elmhurst, Ill.

OHIO, Cleveland.
ADELBERT COLLEGE.—New buildings, well-equipped laboratories, library rich in German and French. Unusual facilities for scientific and literary study. Address HIRAM C. HAYDN, Pres.

ARMOUR'S EXTRACT OF BEEF.

The best and most economical "stock" for Soups Sauces, Beef Tea, Etc.

ARMOUR & CO., Chicago, Sole Mfrs

"SUPERIOR NUTRITION-THE LIFE."

IMPERIAL GRANUM

THE GREAT MEDICINAL **FOOD**

THIS ORIGINAL AND WORLD RENOWNED DIETETIC PREPARATION IS A SUBSTANCE OF UNRIVALLED PURITY AND MEDICINAL WORTH, A SOLID EXTRACT DERIVED BY A NEW PROCESS FROM VERY SUPERIOR GROWTHS OF WHEAT—NOTHING MORE. IT HAS JUSTLY ACQUIRED THE REPUTATION OF BEING THE SALVATOR FOR

INVALIDS

AND THE AGED.

AN INCOMPARABLE ALIMENT FOR THE GROWTH AND PROTECTION OF INFANTS AND

CHILDREN

A SUPERIOR NUTRITIVE IN CONTINUED FEVERS AND A RELIABLE REMEDIAL AGENT IN ALL DISEASES OF THE STOMACH AND INTESTINES.

SOLD BY DRUGGISTS.

SHIPPING DEPOT—JOHN CARLEA SONS, NEW-YORK.

ELY'S CREAM BALM

Applied into Nostrils is Quickly Absorbed, Cleanses the Head, Heals the Sores and Cures

CATARRH

Restores Taste and Smell, quickly Relieves Cold in Head and Headache. 50c. at Druggists. ELY BROS., 56 Warren St. N.Y.

Christian Endeavor Topic.[1]

HELPING OUR BRETHREN.

(TEMPERANCE OPTIONAL.)

(Josh. i., 10-18.)

THE days of public mourning for Moses are ended, and the leadership of Israel has been given to Joshua. At his command, the officers of the people carry throughout the camp the tidings that in three days they must cross the Jordan and take possession of the promised land. The men of Reuben, Gad, and Manasseh are reminded of the pledge of help which they made to Moses (Numbers xxxii., 1–33), and they renew to Joshua their vow of allegiance. The unconquered land, the intervening river through which only the power of God can make a pathway, the rich possession that some have already gained—what a vivid picture it all is of the world to-day! Before millions of our brethren lies the land of promise, all unconquered, and to many all unknown.

It is not surprising that we find men and women who doubt the sincerity of the Christian Church, when, after hearing on the Sabbath the message of salvation, they pass closed churches on their way to their work through the week, and mingle daily with the very men and women with whom they sat in the house of God, and find many of them intent only upon their secular work, too busy oftentimes for even a courteous salutation. The command comes to the Church of Christ to-day, "The Lord God hath given you rest, and will give you this land, . . . but ye shall pass over before your brethren, armed, . . . and shall help them until the Lord hath given your brethren rest as he hath given you, and they also have possessed the land which the Lord your God giveth them." And the Church is beginning to follow this command in a more practical way than formerly. Would that many more church edifices were built upon the plan of St. George's Church, New York, and that more were remodeled after the manner of Berkeley Temple, Boston, and that all churches were following the example of these and a few others in our land that are seeking, by free sittings, by daily open doors, and by the utilization of all legitimate secular means, to express and exemplify through the week the truth of the Fatherhood of God and the brotherhood of man, which is preached and taught on the Sabbath!

This command comes to the Christian Endeavor Society. There is a certain fascination in the thought of service, and this has helped to make the Christian Endeavor movement the popular movement that it is. It says to every one who enters its ranks, "You will be trained here for the service of Christ." But let us not find the training school so pleasant that we are willing to rest here. No one has any right to work only in this society after he has received strength enough to be of any personal service whatever to church or pastor.

This command sounds also in the ear of the individual Christian. It is related of Frederick S. Arnot that he once saved the life of an African boy by placing himself between the boy and a lion which was about to spring upon him. The chief of the tribe said afterward, "I'd go anywhere with a white man who throws his own body between a lion and a black lad of no account." We do not wonder when we read that these savages listened readily to his story of the love of Jesus. When men feel that we are ready to stand beside them and help them, to stand between them and evil, and to serve them that we may together serve one Master, even Christ, they will follow us anywhere and will listen to what we have to say.

Before every man in the world lies a land of promise, a perfected life, a life conformed to the image of Christ; but it is not easily gained. The stream of selfishness lies between every soul and its highest attainment, and only the grace of Jehovah can lead us through it dry-shod. There are strong enemies that will dispute every inch of possession. Let us, then, heed the command of the Lord's messengers and prepare ourselves to cross

[1] For the week beginning February 15, 1891.

this Jordan with these our brethren, and to help them fight their battles. Let us seek to be like our Master, who laid down his life for us.

References: 2 Sam. xvii., 27–29; Prov. xi., 24–26; Matt. x., 42—xviii., 15—xxii., 34–40—xxv., 40, 45; Mark ii., 3–5—ix., 41, 42; Luke xxii., 31, 32; John xxi., 15–17; Rom. xii., 13—xiii., 8–10; xiv., 7–10—xv., 1, 2—xvi., 1, 2; 1 Cor. viii., 9–13; Gal. v., 13–15; Phil. ii., 3–5; 2 Tim. i., 16–18; Heb. vi., 10—xii., 12, 13; James ii., 8, 9—v., 19, 20; 1 Pet. iv., 8–10; 1 John iii., 17, 18.

Daily Readings: (1) Gal. vi., 1–10; (2) Acts xi., 27–30; (3) 1 John iv., 11–21; (4) Luke vi., 27–38; (5) Job xxix., 11–17; (6) Num. xxxii., 1–33; (7) Josh. i., 10–18.

THE FIRST STRIKE.

"There is nothing new under the sun," receives nowhere a more startling verification than in this matter of strikes. The way in which our workingmen of modern Europe try to coerce their employers was, says the "Pall Mall Gazette," in substance the way adopted by their dark-skinned, meanly clad, poorly fed predecessors in the land of the Nile, before Moses led the Israelites out of Egypt. M. Maspero, who is well qualified to speak on all points connected with Egyptology, devotes several very interesting pages to the subject in his charming "Historic Readings," which have just been published. It seems that the families of the working classes were quite as improvident in Egypt thirty centuries ago as some of them are in England at the present day. At the beginning of the month, when they had just received their month's rations, eating and drinking went on without restraint. By the middle of the month the stock began to fail, and famine began to stare the thriftless households in the face. So again and again they went out on strike in order to extort more from their superiors. A strike of masons is described by M. Maspero in detail, and some parts of the description might almost be mistaken for extracts from an English or German newspaper in the nineteenth century of the Christian era.

On the 10th of the month the builders employed at a temple rushed tumultuously out of the place where they were working and sat down behind a chapel in the temple precincts, exclaiming: "We are hungry, and there are eighteen days before the next pay day." They charged the paymasters with dishonesty, asserting that the latter gave false measure. The paymasters, on the other hand, charged the men with want of foresight, alleging that they spent their wages as soon as they touched them. After some further negotiations with officers of the Government the men resumed work on the understanding that the King himself should receive their complaint. Two days later Pharaoh actually visited the temple, and when the matter was laid before him, ordered relief to be given to the woebegone masons. For a short time there was quiet, but soon provisions failed, and discontent broke out again with renewed violence. On the 16th of the following month the strike was in full force again. Not a man would work. On the 17th and 18th they still refused to lift a tool. On the 19th they attempted to leave the precincts of the temple in order to carry their grievances into the outer world, but found that the person who was placed over them had taken precautions so effectively that no one could leave. So they spent the whole of that day in laying their plans. On the following day they resorted to more noisy methods. After vainly appealing with loud cries to their manager, they decided to apply to the Governor of the city, and therefore rushed through the busy streets, to the inconvenience of pedestrians, not stopping until they reached the Governor's palace. Like their European successors, these discontented artisans stubbornly refused to work, spent many hours in discussing their position and prospects, disturbed the order of the streets by their impetuous movements, and ultimately obtained part at least of their demands. So we can trace the strike back for 3,000 years, that is, to a period when Rome was not built and even Greek civilization was still in its infancy.

CHINESE JUSTICE.

In many respects the Chinese are a most rational and practical race. Here is a case in point: During a recent anti-foreign-devil riot at some place between Tong-tu and Kaiping, the mob, by way of emphasizing its patriotic sentiments, destroyed a good length of the railway that has recently been carried through the district. The local Mandarin, instead of using the forces under him to quell the riot, sent his soldiers to assist in the pious work. The embankments were leveled for some distance, and the rails thrown into the river, and an attempt was made to destroy the bridges.

Mr. Kinder, the head engineer of the line, laid the state of the case before the Toatoi of Tientsin, who is the head director of the undertaking. The Toatoi sent for the Mandarin, and addressed him thus:

"To please yourself and friends you have destroyed the railway track. To please me you will put it back just as it was before. If, one month from to-day, the trains are not running the same as before, you lose your head, and your family and ancestors are disgraced. Mr. Kinder estimates the damage and loss by non-running of trains at 50,000 teals (about $62,500), which sum you will have to pay out of your own funds to the company. For labor, all your officials, soldiers, and townsfolk will work as you direct, receiving no money for their labor, and all salaries are stopped until the repairs are complete. I shall appoint a board of punishment to return with you with power to torture and imprison any one who makes the least disturbance or trouble."

The Mandarin begged for mercy on the plea that, as the country was all under water, he could not possibly get mud and stones wherewith to build the embankments. The Toatoi saw the force of this plea, and said he would give him a chance. He could pull down any of his forts he liked in order to provide material for the repair of the railway, and he would give him three months after the railway was completed to rebuild his forts at his (the Mandarin's) own expense. In rather under three weeks the trains were running again, and they are now rebuilding the forts. How long would it have taken to bring about the same results in England?—[London Truth.

OLD WORLD SYCOPHANCY.

The simple truth, says Colonel T. W. Higginson, in "Harper's Bazar," is that, while the admiration for mere wealth is as old as the world, it is seen at its utmost in an aristocratic, not in a democratic, community. Hamerton has pointed out more than once how in England the two forms of social precedence interlock and support each other. An English merchant, long resident in New York, told me once that he was always impressed, on revisiting England, with the greater deference there paid to mere wealth, as compared with his adopted country. He told me especially of an occasion when he rode in a carriage with two kinsmen, one of whom was very wealthy, and afterward Lord Mayor of London, while the other was unsuccessful and poor. It was the richer relative's carriage in which they were riding, and the other, although by far the more refined and cultivated man of the two, went uncovered in deference all the way. When my acquaintance remonstrated with him for this act of sycophancy, he admitted it, but answered, "That sort of thing may do very well in America, but you will find that a man must act quite differently here." The anecdote sheds floods of light upon the added felicities of wealth in Europe. Whether they are noble felicities is quite another question

Van Houten's Cocoa

"BEST & GOES FARTHEST."

The purest, most soluble—the *original* cocoa. Invented, patented and made in Holland. Delicate, stimulating, nutritious, much better for the nerves than tea and coffee. Ask for VAN HOUTEN'S, take no other. 161

Cure is Cure

However it may be effected; but unjust prejudice often prevents people from trying a 'proprietary medicine,' until other remedies prove unavailing.

J. H. Ritchie, Commission Agent, Kingston, Australia, writes:

"For years a confirmed sceptic as to the merits of proprietary medicines, I was at last converted by the use of Ayer's Cherry Pectoral. For months a bottle of this medicine, of which I had come into possession through the kindness of a friend, remained unopened in my closet, till one night I was seized with a violent cold accompanied by a racking cough. *Having none of my usual remedies at hand*, I thought of the Cherry Pectoral, and determined to give it a trial. The result was truly magical. Relief came almost instantly, and after repeating the dose, certainly not more than half a dozen times, I found myself thoroughly cured. Subsequently my daughter was cured of a severe cough by the use of the Cherry Pectoral. I recommend this preparation to all sufferers from throat and lung troubles."

For croup, whooping cough, bronchitis, asthma, and consumption the best remedy is

Ayer's Cherry Pectoral,

PREPARED BY

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists. Price $1; six bottles, $5.

Hay Fever, Influenza,	CURES	Catarrh, WHOOPING COUGH
KIRK'S	ASTHMA	REMEDY
Price $1.00 at Druggists or by mail.	QUICKLY.	Send for free sample. MENTION PAPER.

E. K. Kirk Mfg. Co., 94 Thompson Street, N.Y.

Those answering an advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in The Christian Union.

SUBSCRIBERS' WANTS.

Want advertisements of forty words or less will be published under this heading, for subscribers only, at 50 cents a week. Two cents a week is charged for each word in excess of forty.

MR. F. DE G. ENGLISH, M.A. OXON., Fellow Coll. Organists (Organist St. Edward's School, Oxford), desires an appointment as Organist and Choirmaster; good organ and musical service required; highest musical references given. Address Godalming, Surrey, England.

TO RENT.—Cranford, New Jersey. Forty-five minutes from New York; five minutes depot. House 12 rooms, all improvements, perfect drainage, stable, cowhouse, etc. One and a half acres; fruit, garden, and shade. Climate recommended. Address Fred J. Ely, 72 Broadway, Room 25.

FOR SALE—Farm of sixty acres in Suffield, Conn. Large house and barns. Beautiful location, midway between Hartford and Springfield. Ten minutes' walk from station on New York & New Haven road. Terms moderate. Address Mrs. S. K. Woodworth, Enfield, Conn.

FOR SALE—Near Klinger Lake, St. Joseph County, Mich., a fruit farm of forty-eight acres. Six acres grapes, apples, plums, and pears. Good house of eight rooms. Good bank-barn; living water on place; good well; pleasant situation. Address Mrs. H. C. Curtis, as above.

WANTED—A consecrated, young, unmarried Protestant carpenter, American preferred, at Industrial Farm in country, to work hard and teach boys. Wages $35 a month, and all found. Address "Director," Box 17, Station D.

WANTED—To buy for cash, a first-class field-glass, and Baedeker's Guide-Books (recent dates), and a set of "Encyclopædia Britannica." Must be in good condition. Address, stating price, Box 1,864, Post-office, New York City.

A LADY who is a good reader wishes to devote two or three hours a day to reading aloud to invalids or others, in Brooklyn or New York. Terms very reasonable. Address Mrs. R. A. Wilder, 994 Fulton Street, Brooklyn, N. Y.

THE ALLIANCE EMPLOYMENT BUREAU of the New York Association of Working Girls' Societies has lately been opened at 222 West Thirty-eighth Street. The Bureau will receive applications from families out of the City who may require partly trained domestic helpers, young girls for light housework, nurses, seamstresses, matrons, and housekeepers Address Alliance Employment Bureau, 222 West Thirty-eighth Street.

SUMMER RESORT wants capable, conscientious cook and housekeeper to take full charge of kitchen. A good home for the year and fair wages. Send age, nativity, and references. Also wanted, an experienced gardener. Address J. O'D., Lowville, N. Y.

FOR SALE—In Braidertown, county seat of Manatee, on the west coast of South Florida, near the beautiful Manatee River, in an uncommonly good neighborhood and remarkably healthful, a cottage of four rooms, on a quarter of an acre of good orange land, for $600. Any family wishing to spend the winter months in a warm climate with little expense can address the owner, Mrs. A. T. Cornwell.

WANTED—Position as housekeeper, private family or institution; or would help lady who is doing her own work. Address No. 3,774, Office Christian Union.

If you have a

COLD or COUCH,

acute or leading to

CONSUMPTION,

SCOTT'S EMULSION

OF PURE COD LIVER OIL AND HYPOPHOSPHITES *OF LIME AND SODA*

IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil*. Used by physicians all the world over. It is *as palatable as milk*. Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis,*

CONSUMPTION,

Scrofula, and as a Flesh Producer there is nothing like SCOTT'S EMULSION.

It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

GRAND NATIONAL PRIZE of 16,600f.

QUINA-

LAROCHE'S

INVIGORATING TONIC,

CONTAINING

Peruvian Bark, and Pure Catalan Wine.

Endorsed by the Medical Faculty of Paris, as the Best Remedy for

LOSS of APPETITE, FEVER and AGUE, MALARIA, NEURALGIA and INDIGESTION.

An experience of 25 years in experimental analysis, together with the valuable aid extended by the Academy of Medicine in Paris, has enabled M. Laroche to extract the entire active properties of Peruvian Bark (a result not before attained), and to concentrate them in an elixir, which possesses in the highest degree its restorative and invigorating qualities, free from the disagreeable bitterness of other remedies.

22 rue Drouot, Paris.

E. FOUGERA & CO., Agents for U. S., 30 North William street, N. Y.

LAROCHE

Vapo-Cresolene

A New Compound from Coal Tar.

A SPECIFIC FOR WHOOPING COUGH.

Whooping Cough, unless checked, runs for week and, in addition to leaving effects which last for months, frequently proves fatal.

Though not easily controlled, this new specific will check the disease in from six to ten days by the simple process of inhalation, and at the same time prevent any danger of it being contracted by other members of the household.

VAPO-CRESOLENE

is also a remedy for Asthma, Catarrh, Colds, Diphtheria, Croup, Yellow Fever, Hay Fever, Sore Throat, and all Diseases of the Air Passages. Constantly vaporized in the room occupied by a diphtheritic patient, it will destroy the germ of contagion, penetrating as it does every point reached by the atmosphere.

The best Antiseptic and Disinfectant.

The safest and simplest method for destroying infection, purification of the air, and perfuming the atmosphere.

Vaporizer and Lamp, with a 2 oz bottle of Cresolene, neatly boxed, $1 50 obtainable of any druggist. Additional Cresolene, 2 oz. bottle, 25 cts.; 4 oz. bottle, 50 cts.

W. H. Schieffelin & Co., 170 William St., N. Y., Sole Agents.

A COMFORT TO THOUSANDS.

Dr. EDDY'S HOMEOPATHIC PHOSPHATE GRANULES

For Nervousness and Dyspepsia. $1 by Mail.

HIRAM M. EDDY, M.D., Kingston, N. Y.

CORRESPONDENCE INVITED.

Every Good

housekeeper should *at once* send for illustrated circular of "*Never-Break*" Steel Cooking Utensils.

The BRONSON SUPPLY CO., Cleveland, Ohio.

THE * NEW * HANDY * BINDER FOR * YOUR * FILE * OF * THE CHRISTIAN * UNION * WILL BE * MAILED * TO * YOU * ON RECEIPT * OF * 75 * CENTS. * ADDRESS * THE * CHRISTIAN * UNION, * NO. * 30 * LAFAYETTE PLACE, * NEW * YORK. * * * *

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

S H A V I N G

Y A N K E E

K E E

S O A P

"ANTICIPATION."

GENUINE YANKEE SHAVING SOAP

explodes the old theory that the joy of *anticipation* is greater than that of realization.

If you have never used the Yankee Shaving Soap, you have the *double pleasure* in store for you.

Take our word for it—you may *anticipate* using it with much pleasure; but when you *do* use it—

—when you have seen how tiny a bit of the soap is required to make the rich, copious, permanent lather—

—when you have experienced its *rich, creamlike* effect upon your face, then, and *not till then*, can you *fully* appreciate it.

"REALIZATION."

YANKEE SHAVING SOAP softens even the most harsh, wiry beard, so that it cuts easily, prevents "chapping" of the face in cold, windy weather, cures every form of eruption and irritation of the skin, keeps the face always soft and smooth, and the COMPLEXION bright and clear, and renders SHAVING a positive LUXURY.

TEST the truth of our statement. If you cannot conveniently procure a cake of GENUINE YANKEE SHAVING SOAP of your druggist or grocer, we mail a full-sized cake to any part of the civilized world, postpaid, for 15c. in stamps. Address

The J. B. Williams Co.
GLASTONBURY,
Conn., U. S. A.

WILLIAMS' SHAVING STICK, for TRAVELLERS' USE, in beautiful case, 25c.
WILLIAMS' BARBERS' SOAP, EXQUISITE for TOILET USE. Pound package (6 cakes, 40c.) } Sent by mail.

THE FORSYTH COMBINATION RUG AND EMBROIDERY MACHINE

is far superior to anything of the kind now in use. Beautiful new designs for Rug and Embroidery patterns Sample Embroidery Pattern sent on receipt of 10 cents; beautiful Floral designs sent on receipt of 25 cents Catalogue and price list sent free. THE FORSYTH MFG. CO., 204 Dearborn St., Chicago.

ESTERBROOK'S
—STEEL PENS—

THE BEST MADE.

26 John St., N. Y.

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

McSHANE BELL FOUNDRY,
BALTIMORE, MD.
Best quality Copper and Tin BELLS for Churches, Schools, &c.
Also CHIMES AND BELLS.
Price and terms free. Name this paper.

The finest quality of Bells for Churches Chimes, Schools, etc. Fully warranted Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY
VAN DUZEN & TIFT, Cincinnati, O.

Absolutely the Best.

Cleveland's is a pure cream of tartar powder. All the ingredients are pure and wholesome, and are published on every label. One trial proves its superiority.

Cleveland Baking Powder Co., 81 and 83 Fulton St., New York.

Cooking Schools.

"I am convinced Cleveland's is the purest baking powder made, and I have adopted it exclusively in my cooking schools and for daily household use."

Sarah T. Rorer

Principal Philadelphia Cooking School.

CHIFFON

and other Evening Materials.

Attention is called to our new importations of Crepes and Grenadines for evening wear.

Chiffon, Mousseline de Soie, and China Crepes in white and all the new tints.

Many Novelties in Dotted and Figured Netts, Embroidered Gauze Flouncings, etc.

A special sale of odd lengths of Evening Material has been arranged for Friday and Saturday; very low prices will prevail.

James McCreery & Co.,
Broadway and 11th St.,
New York.

GOOD COOKING.

All who desire good cooking in their houses should use

LIEBIG COMPANY'S
EXTRACT OF BEEF.

A slight addition gives great strength and flavor to Soups, Sauces, and Made Dishes.

One pound of Extract of Beef equal to forty pounds of lean beef, of the value of about $7 50.

Genuine only with fac-simile of J. von Liebig's signature in blue ink across the label.

GRATEFUL—COMFORTING.

EPPS'S COCOA
BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*

Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labeled thus:
JAMES EPPS & CO., Homœopathic Chemists,
London, England.

FISCHER
ESTD PIANOS. 1840.
Grand, Upright, and Square.
Moderate Prices.
TO RENT, INSTALMENTS, AND EXCHANGED.
5th Ave., cor. 16th St., N. Y.

Arnold, Constable & Co.

LYONS SILKS.

BROCADED SILKS AND SATINS,
Satin and Faille Stripe Silks.
PLAIN AND FANCY SILKS
For Dinner and Ball Dress.
Plain and Brocaded
VELOUTINES AND BENGALINES
White Veloutine, Faille and Satin
For Wedding Trousseaux.

EVENING DRESS FABRICS.

EMBROIDERED MOUSSELINE DE SOIE,
Grenadines, Gazes,
CREPE DE CHINE,
Embroidered Gaze and Grenadine Robes.

Broadway & 19th st.
NEW YORK.

KNABE
PIANOS.
UNEQUALED IN
Tone, Touch, Workmanship, and Durability.
BALTIMORE, 22 and 24 East Baltimore Street;
N. Y., 148 Fifth Ave.; Washington, 817 Market Space.

HEALTH BETTER THAN WEALTH.
—Valuable information sent to all wearers of Artificial Teeth upon the receipt of postage. Dr. W. E. DUNN, 331 Lexington Ave., cor. 39th St., New York.